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THE
ECLECTIC REVIEW,

FOR JANUARY, 1818.

Art. I. 1. *The Geneva Catechism*; entitled Catechism, or Instruction of the Christian Religion. Prepared by the Pastors of Geneva, for the Use of the Swiss and French Protestant Churches. Translated from the French: a New Edition, 1814. 12mo. London. 1815.

2. *Considérations sur la Divinité de Jesus Christ*, adressées à MM. les Etudiens de l'Auditoire de Theologie de l'Eglise de Genève. Par Henry Louis Empaytaz, Genevois. 8vo. pp. 64. Geneva, 1816.

IT may be regarded as a most unhappy consequence of the divisions which exist among Protestants, arising, not so much from diversities of theological sentiment, as from opposite views of church polity, and the political jealousies which too often are blended with them, that there is so little, if indeed there may be said to be any common feeling among the members of the different Reformed communions, as PROTESTANTS; that there is no cordial recognition of each other, on the part of the rival churches, as associated in a grand moral confederacy. Those notions of ecclesiastical etiquette, which, 'in this united kingdom,' close the pulpits of one Protestant establishment against the clergy of another, so as to give occasion for even his Majesty's Cabinet Ministers to stray into the Conventicle, if desirous of hearing, on this side of the Tweed, the sacred fervours of Scottish eloquence, and which close against Protestant Non-conformist ministers the doors both of Church and Kirk, operate in a manner still more prejudicial, in dividing from each other the churches of different countries, so as not only to forbid all inter-communion, all professed and acknowledged fraternity, but even, as in the case of the late persecution of the Protestants in France, to interfere with the intercourse of benevolence and Christian sympathy. There has actually been manifested, in many instances, more disposition to extend the expression of a fellow-feeling, to the 'legitimate priesthood' of a Papal hierarchy, than to recognise the claims of Calvinistic Presbyters to the assistance and protection of their fellow Pro-

testants, under circumstances which powerfully appealed to every friend of religious liberty, of all social rights the most valuable. And this deficiency of sympathy is not attributable to any suspected deterioration of religious character in the Continental churches, which, indeed, although it might present an obstacle to Christian fraternity, could not in the least justify an abandonment of their cause; but it seems to originate almost entirely in the absence of a sense of *common interest*, and the too strong feeling of a *distinct interest*: the latter relating to supposed ecclesiastical privileges, and a difference of political predicament, in which respect Protestants differ; the former relating to those grand moral circumstances in which they agree. But, indeed, general interests require to be brought home in the shape of personal interests, in order to gain any adequate degree of attention. And the fact is, that, in our own country, since the Pope and the Pretender have ceased to be objects of dismay and apprehension, since the question of a Protestant succession has been laid at rest, the interests of Protestantism have become a moral abstraction too impalpable, too remote from the concerns of the day, to occupy the public mind, or to demand a moment's consideration with our statesmen. The distinctions of Protestant and Roman Catholic, as characterizing our Continental neighbours or our allies, have become almost obsolete; nay, the very recollection of them may possibly have been felt at times as an inconvenience. The common danger which once led Protestants to rally round one standard, being past, such distinctions, it seems to be imagined, have answered their purpose, except as an appropriate feature of certain geographical boundaries.

One circumstance, however, certainly deserves to be taken into the account, and that is, that the facilities of intercourse with our Continental neighbours, have, during the last twenty years, been exceedingly lessened by the actual impediments and the anti-social jealousies of war. As a commercial nation, not only are our sympathies in great measure governed by our commercial relations, but our opportunities of beneficence, and the power attaching to national influence, are chiefly confined to the same channels, so that it has been a more practicable achievement, to send our Bibles wherever our fleets have touched, and to plant missionary stations in the South Seas, than to introduce any supplies of that kind within the sphere of the Continental system. It is to her commercial character that England is, under Providence, mainly indebted for that high distinction which it is her noblest prerogative to enjoy, as the Evangelist of nations. It is this which has placed at her disposal so rich a provision of means, and given birth to that spirit of enterprise, which, receiving a new direction from Christian principles, has been carried into the projects of benevolence, and has

originated those numberless combinations of a religious and patriotic nature, by which, in the eyes of other nations, this country is most remarkably characterized. But the Continent has always occupied a considerable proportion of our commercial enterprise; and this consideration, therefore, is not sufficient to explain why, till very lately, there has been so little interest excited in reference to its religious aspect, and how it has arisen, that we have felt discharged from all concern, as Protestants, in the prosperity of a cause with which we were once identified. Should this unconcern appear to have been produced merely by our being in a state of political hostility, that would be another evil of no small magnitude to be added to the catalogue of plagues and curses, the awful fruit of war.

It has been one of the numerous important benefits indirectly resulting from the operations of the British and Foreign Bible Society, that it has served to re-open our communications with our Continental neighbours, in the character of fellow Christians, and to re-kindle our sympathies, in some degree, in the behalf of the Protestant churches. It has also been the means of developing the real state of things in respect to religion, by presenting a test of Christian zeal and Protestant consistency; and it has made us better acquainted than we could otherwise have been, with the extreme destitution of religious knowledge, which is generally prevalent. Had it, however, done only this, had it but served to expose the lamentable deterioration of the Reformed Churches, both in doctrine and in discipline, the secularity of their pastors, and the infidelity which has been long eating, as a canker, into the vitals of the Protestant churches, the disclosure would seem to have come almost too late to allow of our entertaining the hope of their revival. But, in the exertions of this most excellent Institution, Divine Providence seems to have raised up the only adequate remedy for the ignorance and irreligion which it has brought to light. In this point of view, we know it is extensively regarded by pious foreigners, who recognise it as a merciful interposition of the great Head of the Church, for preventing the utter decay of vital Christianity, and the extinction of the light of the Reformation in those very countries on which it first arose. In the simplicity of its plan, in the singleness of its object, it has furnished a basis for the most extensive combination of Christian agency, that has ever been witnessed; and, as it was the only scheme that could have been devised, commensurate in extent with the vast sphere of exertion which has opened to us, so it was the only practicable means by which, without exciting political and ecclesiastical jealousies, the instrumentality of this country could have efficiently employed in bringing about a second Reformation of the Christian world.

Its singular adaptation to this great end, has been demonstrated by the wonderful results which have already attended its progress. Already has there taken place "a shaking;" the dry bones have heard the word of the Lord; symptoms of vitality appear in the unexampled spirit of union which has been excited; and the breath seems about to re-enter the exanimate forms from which the spirit had departed.

The fact itself to which we have adverted, stands, unhappily, in no need of verification, and it is one in which no Protestant, by whatever ordination he may hold, ought to feel himself otherwise than personally concerned—that there has taken place, to a most alarming extent, a tacit or more open abandonment of the doctrines of the Reformation, among the Reformed Churches of France and Germany. The poison of infidelity has indeed tainted the sources of instruction, and has thus insinuated itself through every vein of society. Deism, either in the garb of infidel Philosophy, or disguised under the specious form of Socinianized Christianity, is found serving at the altar, presiding in the college, and lecturing from the professor's chair. As the necessary consequence, the tone of Christian morality has suffered a corresponding relaxation, the Lord's day is openly violated, and in Protestant cities, once characterized by the good order and decorum which reigned in them, the state of public morals has become notorious, while all indications of zeal for the circulation of the Holy Scriptures and the promotion of the kingdom of Christ, on the part of even the clergy, have long since disappeared.

If there is one spot, on which, longer than on any other, the indignant spirit of the Reformation might be supposed to linger, as loth to take its departure, one spot more interesting than another, from the remembrance of its former glory, or more important, on account of its local advantages, as the citadel of Protestantism on the Continent, that spot is Geneva. The church of Geneva was once the glory of the Reformation: how has that glory departed! It is here, more especially, that, during eighty years, Arianism and Socinianism have been gaining ground, and their de-christianizing influence has been most unequivocally manifested. It is here, that Protestant zeal has suffered so complete extinction, that although, *provoked* by the example and the incitements of the British Parent Institution, a Bible Society has been established, it exists only in name and in the titles of its officers, its operations being absolutely paralyzed by the spirit of infidelity. The progress which Socinianism had made among the pastors of Geneva, so long ago as when the French Encyclopedists were engaged in their infernal labours, was such as attracted the complacent attention of those malignant conspirators against the best interests of society. '*Plusieurs ne croient plus la divinité de Jesus Christ,*' writes the Author

of the article *Genève*, '*dont Calvin leur chef était si zélé défenseur, et pour laquelle il fit brûler Servet.*' In another part of the same article, it is remarked, that it was not surprising that the progress of Infidelity should be less deprecated at Geneva than elsewhere, since religion was there almost entirely reduced to the worship of one God, at least among all above the lowest class; reverence (*le respect*) for Jesus Christ and the Scriptures, being all perhaps that remained to distinguish the Christianity of Geneva from pure Deism. It was at this period that M. Vernet, one of the pastors of Geneva, a professor of Divinity, betrayed, by a phrase which Voltaire cites with sarcastic triumph, what advances had been made towards the surrender of the essential peculiarities of Christianity. 'Vernet,' writes Voltaire to D'Alembert in 1757, 'the professor of Divinity, who printed that *Revelation is useful*, is at the head of the Committee.' In the same letter, that malignant foe of his Redeemer writes, 'The magistrates and the priests come to dine with me as usual. *Continuez à me laisser avec Tronchin, le soin de la plaisante affaire des Sociniens de Genève;*' and in another to the same correspondent, in the same year, 'It cannot be otherwise than that in Calvin's own town, with a population of four and twenty thousand thinkers, there should still remain a few Calvinists; but they are extremely few, and are well abused. All honest folks are Deists.' Six years after, in a letter to the same friend, he declares with high satisfaction, '*Il n'y a plus dans la ville de Calvin que quelques gredins qui croient au consubstantiel.*'*

For a long time, the pastors of Geneva were anxious to decline the honours of an acknowledged fraternity with infidelity. The charges brought against them by the Encyclopedists, they endeavoured to explain away or evade.† Their public formularies still remained irreconcilably at variance with the sentiments they were supposed to cherish, and both prudence and the decorum of outward consistency, rendered it a visible

* By this term, *le consubstantiel*, Voltaire means the Deity of Christ.

† 'The Pastors of the church of Geneva,' writes Rousseau, 'are asked if Jesus Christ is God: they dare not answer. They are asked what mysteries they admit, they dare not answer. A philosopher casts upon them a hasty glance; he sees through them; he discovers them to be Arians, Socinians; he proclaims it, and thinks that he does them honour. Immediately, alarmed, terrified, they assemble, they consult, they are agitated; they know not what saint to call upon; and after manifold consultations, deliberations, conferences, the whole terminates in a nonplus, in which is said neither yes, nor no. These clerical gentlemen of yours are in truth singular beings. One knows not either what they believe or what they disbelieve; one does not even know what they pretend to believe; their only method of establishing their own faith, is by attacking that of others.'

to refrain from the open promulgation of opposite doctrines. The lower classes, the *gredins*, were not as yet prepared for the language of avowed Socinianism; besides which, when the object is to make unbelievers rather than believers, the suppression of truth, and the gradual lowering down of the import of evangelical phraseology, are found the most effectual means of producing the negative character. Names and phrases are the last things which undergo a change; nor can they be with safety laid aside, till long after the dissolution has taken place of that living principle which they once embodied. This new Genevese Catechism, however, is a proof, that the lamentable period has arrived, when it is found no longer expedient to conceal the deterioration of religious sentiment, or to submit to the restraints of the antiquated phraseology of orthodoxy. In the New Genevese Catechism, remark our English Socinians, 'there is not only no exposition or defence of the doctrine of the Trinity, but not even an allusion to it.' The Genevese pastors, it is added, 'are on the high road of reformation, and their next Catechism may not merely omit, but openly expose pretended orthodoxy.*' Such is the language of triumph held by the *illuminés* of our own country, in reference to the very circumstances, the anticipation of which gave so much satisfaction to the 'patriarch of Ferney' and his worthy compeers.

One would have thought, that when it was decided to venture upon such a publication as the present, there would be at least an end put to all equivocation and evasion on the subject, and that the Church of Geneva might henceforth be written Socinian at full length. Yet, since this point has been boldly controverted, and it is still thought necessary, whether from policy or from the characteristic timidity of Socinianism, to attempt to involve the matter in some uncertainty, we shall lay before our readers a few specimens of the alterations in this improved version of the Geneva Catechism. 'This last catechism,' it has been boldly affirmed, 'does not differ *much* from many of the ancient catechisms edited by Osterwald, De Roches, Vernes, Vernet, &c.†'; and again: 'The mention of God and Jesus Christ, is *exactly the same as in the catechism of Osterwald.*'†

In Section viii, we meet with this question:

'Why is Jesus Christ called the only Son of God?

'A. On account of his miraculous birth, of the *excellence of his nature*, and of his intimate union with God.'

The following is the corresponding passage in Osterwald's Catechism, according to the edition of 1747.

* Monthly Repository, April 1816, p. 235.

† See a Letter in the Morning Chronicle of Oct. 24, 1817, from Rev. Theoph. Abauzit, a Swiss minister resident in London, who has distinguished himself as the opponent of the Bible Society.

‘Why do we attribute to Jesus Christ the rank (*qualité*) of the only son of God?’

‘A. Jesus is the only Son of God, *not only* on account of his miraculous birth and his resurrection, but also *principally* because he is of the same nature with God his Father.’ References are subjoined to John i, 1, and to Rom. ix, 5, in proof of this position, which, in the Geneva Catechism of 1814, are of course omitted.

In Osterwald’s Catechism, the question, Is it necessary to believe in Jesus Christ—is thus answered. ‘Faith in Jesus Christ is necessary, because it is only by him that we can be saved.’ To the succeeding question, ‘Did men stand in need of a Saviour,’ the answer is, ‘Yes, because they were sinners.’ And to believe in Christ, is defined as believing ‘that he is the Son of God and the Saviour of the world, and resting upon him all our hope of salvation.’ Let us turn to the *Reformed* Catechism of 1814. Faith in Christ is there stated to be

‘a belief that he is the Son of God, the promised Messiah, and our only Saviour; and a reception of his religion as divine.’

It is said to be ‘necessary to believe in him,

‘because it is he alone who has taught us to know and to serve God aright; and it is by him alone that we can be saved.’

Again: we have the question, ‘How has Jesus saved us from our sins?’ The answer is,

‘First, by proclaiming and confirming to us by his death the pardon of our sins on condition of repentance; secondly, by offering us in his doctrine and his example, and in the aids of the Holy Spirit, the means of becoming sanctified and of *meriting salvation*.’

In like manner, in Osterwald’s Catechism, Jesus Christ is described as sustaining the offices of King, and Priest, and Prophet, because (1) he reigns over all things, and especially over the Church; (2) he offered up himself a sacrifice for our sins, and intercedes for us in heaven; and (3) he has taught us the will of God in the most perfect manner. The corresponding passage in the Socinianized work before us, is as follows.

‘Q. In what manner was Jesus Christ King, Priest, and Prophet?’

‘A. Jesus Christ was a King, because he gave us laws; a Priest, because he offered himself up in sacrifice for us; a Prophet, because he taught us the will of God, uttered many prophecies, and performed many miracles.

‘Q. What reflection arises from all that we have said concerning the person of Jesus Christ?’

‘A. That his character ought to inspire us with respect, submission, confidence, and love.’

Thus, this Catechism takes deliberately into its style the identical term, on the application of which by Vernet to Jesus Christ, Voltaire founded such unmeasured exultation.

Our readers are now fully enabled to appreciate the honesty and the discretion of the assertion we have referred to, that the mention of Jesus Christ in the present Geneva Catechism, is exactly the same as in the Catechism of Osterwald. Our quotations are from what appears to be an abridgement of the original Catechism. In an edition of the Catechism published at Geneva, in 1768, which is quoted by M. Empaytaz, there occur several passages of a still more decided cast, on the subject of our Lord's Divinity. Jesus Christ is said to be God, 'because he himself declared that he was before Abraham; because the Scriptures ascribe to him the perfections of the Godhead, omnipresence, omniscience, almighty power; and because they teach us to adore and call upon his name; which we could not do, were he not infinite and every where present.'

It is scarcely necessary to advert to other points of Christian belief, on which the present Catechism differs from those of Osterwald and Superville, which were formerly in use. The XIIIth Section of Osterwald's, On the Holy Spirit and his Gifts, expressly acknowledges as the doctrine of the Scriptures respecting the Holy Spirit, that His essence is infinite and Divine, and that He is the Almighty Power of God; that He is called the Holy Spirit, as being holy in himself, and the author of holiness in us; and that it is necessary to believe in Him, because we are baptized in His name, and because He is the source of all saving grace. The whole of this confession is, as might be expected, *suppressed* in the New Catechism, and the following interrogatories and replies are substituted.

'What is believing in the Holy Spirit?

'It is believing that God has poured out his Spirit on the Apostles, in consequence of which the doctrine left by them in writing, in the New Testament, is really the doctrine which comes from God.

'Is it necessary to believe in the Holy Spirit?

'Yes; for if we did not believe that the apostles had received the Spirit of God, we should not regard their doctrine as divine, nor consider it as obligatory on us: Jesus Christ has therefore enjoined us to be baptized *in the name of the Holy Ghost*; and this article of belief has been put into the creed, *I believe in the Holy Ghost.*

Once more: on that fundamental article of Protestantism, Justification by Faith, these new Reformers, the men who sit in Calvin's chair, thus expound the doctrines of the New Testament.

'What must we add to faith and repentance, in order to fulfil the conditions of our salvation?

'We must add sanctification, or the performance of good works; that is to say, we must labour incessantly to improve our characters, by abstaining from all sin, and rigidly observing all the precepts of the Gospel.

* How do we distinguish a *good work*?

* By finding that it is approved by conscience, conformable to the Holy Scriptures, and performed with a good intention.

* What benefits are procured by the performance of good works?

* The performance of good works affords us pure delight; and an inward felicity which nothing can destroy; it conciliates the esteem and affection of our fellow-creatures; and it ensures the divine protection and eternal happiness.

* Do our good works of themselves give us a claim to eternal life?*

* No; because they are imperfect; they cannot bear any proportion to eternal felicity; and in practising them we do but perform an indispensable duty.

* Why then does the gospel promise salvation to those who perform good works?

* Because God, in his mercy, is willing to rest satisfied with our intentions and efforts, and to reward them with eternal life.*

Here we shall close our extracts. The whole of the Catechism, from the beginning to the end, preserves a strict consistency with this exposition of disbelief, and exhibits altogether the most complete view, perhaps, of modern Deism, as a *system* drawn out into all its bearings upon practical morality, that has ever been given to the world. In this point of view the publication is extremely curious, if we may describe as a literary curiosity so lamentable a specimen of the perverted ingenuity of human wisdom. It serves to illustrate most emphatically an expression of Dr. Priestley, in reference to the late President of the United States: 'He is generally considered as an unbeliever; if so, he cannot be far from us;' and also the remark of the *Encyclopédist*, that 'from Socinianism to Deism it is but a single step—a step soon taken.' What else this Catechism comprises, it would be more difficult to say, than what it does *not* comprise; the best idea of it will be given by presenting a summary of its contents in a negative form, from which it will be fully seen that 'Unitarianism consists in *not* believing.'†

It does *not* teach the necessity of Revelation; it does *not* teach the fall of man, or the depraved condition of his nature; it does *not* teach the necessity of a propitiatory sacrifice for sin, or the love of the Father in sending his only begotten Son into the world to become that sacrifice for us; it does *not* teach the Eternity and Deity of that Word who became flesh, by whom all things were made, and who upholdeth them by his power; it does *not* teach that we are washed from our sins in his blood, justified by his righteousness alone, and accepted through his

* In Osterwald, we have a very different interrogatory: 'Can our good works merit any thing in the sight of God?' The spirit of the whole Section is totally opposite to the above extract from the New Catechism.

† See ECLECTIC REVIEW, Vol. IV. N.S. p. 267.

advocacy with the Father ; it does not teach us supreme love to Jesus Christ ; it does not teach the proper Deity of the Holy Spirit ; it does not teach that a spiritual change must take place in the human soul, in order to turn the heart to the love of God, nor that Divine influence is alone adequate to effect that change, nor that the sanctification of the soul is by the operation of the Holy Spirit, nor that all our spiritual strength and sufficiency are to be derived, through faith, from Christ alone : it omits, in fact, every doctrine peculiar to Revelation ; every doctrine by which the faith of the Reformers was characterized ; every doctrine which gives to Christian morality its superiority in point of adequate motive and spirituality of requirement ; and every doctrine which constitutes the solid basis of a sinner's hope.

Such is the Catechism which our modern Socinians style 'an admirable summary of divinity.' Doubtless, Voltaire and Rousseau would have thought it so, for we know of scarcely any thing in it to which they would have objected. Nothing, indeed, could more fully verify the position which M. Empaytaz has affixed to his "Considerations," that 'Those who deny the deity of Jesus Christ, subvert from its foundation the whole system of the Christian religion.' Far from its being 'the Five Points and the Trinity,' only, as has been flippantly asserted, to which this negative system of Anti-Calvinism has been applied, the attempt is to obliterate doctrines held in common by all the reformed churches, Calvinistic or Lutheran, Presbyterian or Episcopal ; for, indeed, what system of Christianity is there, held by any church, however corrupt, of which the denial of the Deity of the Saviour must not involve the utter subversion ? It is not characteristic of infidelity, nicely to discriminate, and though it may choose, by assuming the name of *Unitarian*, to take its stand upon one prominent heresy, as the distinguishing tenet of the sect, it is evident that the notions entertained by Socinians, with regard to the person of our Lord, form but a very small portion of that creed which may be summed up in this general confession : *I believe in all unbelief.*

It appears, however, from the pamphlet by M. Empaytaz, that the substitution of this Socinianized Catechism, is but one of a series of measures adopted by the Venerable Company of the Pastors of the Church of Geneva, in order to carry into effect the extirpation of the Christian doctrine. The Confession of Faith, formerly printed at the end of the Liturgy in use in the Church of Geneva, and also at the end of the Bible, in the editions of 1605 and 1725, has disappeared in the recent editions. The Liturgy itself, as well as the venerable translation of the Holy Scriptures, has undergone correspondent *improvements*. In the courses of lectures given by the Pastors and Professors, either a guarded silence is maintained with regard to the

peculiar doctrines of religion, or the opposite sentiments of Trinitarians and Deists are exhibited as matters of free opinion, indifferently left to the adoption or rejection of their pupils. Out of a hundred and ninety-seven printed sermons, preached by the Pastors of the Genevese Church during the last fifty years, not a single one is to be found, which contains a confession of belief in the Divinity of Christ. This is not all; the Venerable Company of Pastors have, so lately as the third of May, 1817, come to the resolution, to exact from all candidates for the sacred ministry, the following promise.

‘ We promise to refrain, so long as we reside and preach in the churches of the Canton of Geneva, from maintaining, whether by the whole or any *part* of a sermon directed to that object, our opinion

‘ 1. As to the manner in which the Divine nature is united to the person of Jesus Christ.

‘ 2. As to original sin.

‘ 3. As to the manner in which Grace operates, or as to Efficacious Grace.

4. ‘ As to Predestination.

‘ We promise, moreover, not to controvert in our public discourses, the opinion of any one of the pastors on these subjects.

‘ Finally, we engage, should we have occasion to express our thoughts on any one of these topics, to do it without insisting upon our particular views, by avoiding all language foreign to the Holy Scriptures, and by making use of the phraseology which they employ.’

The exaction of this promise is accompanied with a grave assurance from the Venerable Pastors, that ‘ they do not pretend in any way to constrain the liberty of opinions.’ No: this ‘ by-law of discipline,’ is designed simply for the preservation of unanimity and concord: like other articles, these are only articles of peace!

With solemn, with deeply solemn feelings does it become us to contemplate this melancholy crisis of a Church once esteemed as the mother church of the Reformation, ‘ to which the other reformed Churches did not scruple to give the title of Protestant Rome,’ now the very hold of Infidelity. To these feelings, if suffered to take their natural direction, how beautifully appropriate were the language of invocation employed by Milton: ‘ Thou, therefore, that sittest in light and glory unapproachable, Parent of angels and men! Next, thee I implore, omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting love! And thou, the third Subsistence of Divine infinitude, illumining Spirit, the joy and solace of created things! One Tripersonal Godhead! look upon this thy poor and almost

'expiring church, and leave her not thus a prey.' True; it is not beneath the desolating scourge of persecution that this Church lies prostrate; her own suicidal hand has administered the poison which is silently corrupting the springs of life, and turning the light that was within, to darkness. But not the less urgent is the occasion for the holy importunity of prayer, that He who hath the seven spirits of God, who knows the blasphemy of them who say they are Christians and are not, but are the synagogue of Satan, would interpose to prevent the final removal of this lamp of the Protestant world, out of its place. It may still be said, as of the Church at Sardis, "Thou hast a few names, even in *Geneva*, who have not polluted their garments." Some honourable exceptions there are to the general defection from Christianity, among the pastors of the Church, who view what is taking place, with deep though ineffectual regret, and who still uphold in the pulpits of Geneva, the doctrines of the Gospel. Little, however, in the way of resolute, active opposition, suited to the emergency of the occasion, can be expected from these venerable men, who, familiarized to the prevalence of heresy, and to the arbitrary and intolerant measures which the dominant heresiarchs have not scrupled to employ in the systematic prosecution of their designs; restrained, too, by personal considerations, and by notions of ecclesiastical discipline, from stepping out of the line of ordinary duty; can only look on in silent alarm, awaiting, with submission to the Divine will, what they anticipate as the final issue.*

Circumstances, however, of recent occurrence at Geneva, some vague intelligence of which has reached the public through the medium of the Newspapers, promise to be attended by consequences of the greatest importance to the interests of Christianity, not only in that city, but on the Continent at large. The event to which we principally allude, is nothing less than the formation of a Protestant Evangelical church at Geneva, on the plan of the congregational churches of the English Nonconformists. This measure appears to have been decided upon, chiefly in consequence of the re-action excited by the increasing violence of the hostility which the company of Pastors have manifested towards evangelical religion. When Mr. Haldane, the author of the work on the evidences of Christianity, reviewed in our December Number, was some time ago at Geneva,

* One of these excellent men, a pastor of Geneva, thus writes to his friend and 'brother in Christ,' in England: 'Join your prayers with mine, my dear Sir and brother, to supplicate God to resuscitate among us the spirit of Christianity; and let us all with one accord cry out to the Lord, with the Apostles, when in imminent danger of being shipwrecked, "Save, Lord or we perish!"'

he had, it seems, frequent meetings with several of the students, for the purpose chiefly of religious conversation. These at length excited the jealousy of the Socinian clergy, and they forbade the students from attending them. Some of the latter, however, impressed with the value of Mr. Haldane's friendship, ventured to disobey this arbitrary injunction, and were in consequence disgraced. M. Empaytaz, the author of the very sensible pamphlet now before us, was, we understand, one of this number. Another, a young man of distinguished zeal, piety, and talent, who had been instrumental in establishing a Sunday School for two hundred children, as well as a Female Penitentiary, was forbidden to preach, and was threatened with being deprived of the superintendence of the schools over which he presided; he has also been compelled to give up his Sunday School. Mr. Haldane, from whose design nothing seems to have been more remote than any project of a sectarian character, finding the opposition excited growing thus violent, resolved to retire from Geneva; but the spirit of persecution was not to be so easily allayed. The young men who were its first victims, continued to be assailed with menaces, opprobrium, and ridicule, and they were glad, on the arrival of Mr. Drummond at Geneva, to avail themselves of his protection and hospitality. In the mean time, the Venerable Company of the Pastors, with a view effectually to suppress 'the intolerant exclusive mysticism' which they perceived to be making progress among the students, in consequence of the mischievous zeal of the execrated Scotchman, came to the Resolution of the 3rd May, 1817, to exact from all candidates for Holy Orders, the solemn promise we have already given at length, and agreed to make a similar engagement the condition of any minister's being invited to ascend the pulpit. So flagrant a violation of that liberty of conscience, which is one of the fundamental principles of the Reformation, and for which the advocates of liberality of sentiment and free inquiry, affect to be of all men the most zealous, affords an additional proof, that evangelical piety is that one thing which unregenerate men will not tolerate; that *malefica superstitio* to which, by either Pagan or *Christian* infidel, no quarter can be conceded. The 'exclusive' character of the religion of Christ, has always constituted, in the sight of worldly men, its most offensive peculiarity. This inflamed and served as a pretence for the exterminating fury of Heathen persecutors; and this is the aggravation of Calvinism, on which our modern *liberalists* seem to ground their bitterest hostility. All consistency, as well as justice, is set at defiance, in the attempt to crush the intolerance of *the Sect*. The modifications which this enmity assumes, are different, however, according to the degree in which fear is mixed with hatred, or as policy regulates the conduct of the persecutor. "Others," says

the Apostle, in reference to the sufferings of the Jewish martyrs, "had trial of cruel mockings." To some persons, this trial may seem scarcely entitled to be classed with those bodily tortures with which it is in this passage associated; yet has this mode of persecution, which acts more immediately upon the spirit, been often found not less powerful than the fire and the sword, to shake the constancy of the Christian. It is easy to the hardened culprit to brave contumely; but to a mind keenly alive to reproach, and jealous of a good name, to be shunned by one's townsmen, to be followed by the grin of malignant slander, to be treated as the off-scouring of all things, to be made the music of the fool, the butt of scorn and ridicule, and this when poverty is linked with disgrace, and the comfort of social existence is at stake,—whatever support and consolation the individual may derive from conscious fidelity to the cause of Truth, the trial must be such as only that Faith which overcometh the world, can enable him to sustain with unshaken fortitude. 'The world's 'dread laugh' is no unmeaning phrase; but when the laugh of scorn proceeds from the men of power, its import cannot be mistaken, and its effects are soon made palpable. 'They have 'replied to Drummond by epigrams and songs,' by profaneness and ribaldry, the arguments of the libertine and the infidel. These were the very weapons with which Voltaire and his confederates made war against Christianity, and still the evil spirit of Ferney seems to conduct the contest. These '*ultra-orthodox*,' these '*exagerés*,' these '*têtes exaltées*,' are treated just as *he* exulted that those *gredins* who persisted in the doctrines of Calvin, were treated in his time; they are *bien bafoués*, well abused.

Allowing, however, that there are circumstances which may considerably neutralize the effect of this species of persecution, and that, as respects the men against whom it is directed, it may prove, as the infidel of course represents it as being in all cases, harmless,—for we have no disposition to inscribe the names of its victims in 'the Protestant Martyrology'—still, this sarcasm avails nothing in extenuation of the malignity of character displayed by the persecutor. The man who attacks another with scorn and ridicule, on account of his religion, exhibits not less really the temper of intolerance, than the man who dooms the heretic to the stake. In raising the laugh against the puritan or the *exageré*, he is, in the only way perhaps which the enlightened spirit of the times allows, acting the part of the persecutor; that is, inflicting suffering on another on account of his religious opinions. A regard to his own character, the absence of temptation, or the want of power, may operate to restrain him from more disreputable sorts or degrees of cruelty; but let those restraints be removed, and the character be suffered to act na-

disguised, it is easy to conjecture in what tragic scenes the farce might terminate.

In spite of the ludicrous declaration which accompanied the regulation of the 3rd of May, the design of the Venerable Company was unquestionably this, *to put down by authority the preaching of the Cross*, and by this means to secure the uniformity of the Church of Geneva. In a spirited appeal which this Resolution drew forth, addressed by M. Mejanel, late one of the Pastors of Montauban, 'to the Protestant ministers of Geneva,' the pious writer thus conducts his expostulation.

'It is written: "Ye have but one master, who is Christ." Who is it then that shall establish himself as judge in the church of Christ? Shall it be an individual minister or several? Jesus Christ declares: "Whosoever will be first among you, let him be your servant: but all ye are brethren." It does not then appear, that he has appointed Peter to rule over Paul, nor Paul to rule over Peter, nor a privileged body to govern the rest of his disciples. Shall the rulers of the earth be invested with the prerogative to protect one opinion, and to exile or punish the preachers of another? Do we then perceive that Jesus Christ bestowed this right upon any of the Cæsars, upon Pilate, or upon Herod? Far from this, he told his disciples: "Ye know that the princes of the nations domineer over them, and that their nobles exercise authority, but it shall not be so among you." We must then return to this principle, that the kingdom of the Saviour is not of this world, and, that one is our master, even Christ.

'Will certain persons of your body say to you, my brethren, We have the power in our hands: let those of the opposite opinion keep silence, or else we will banish or overwhelm them? Will they, in the first place, dare hold this language? Does the mere superiority of power over other men give you the right of usurping the sceptre of Jesus Christ, and of seating yourselves in the temple of God, as God?

'Is not the right of private judgment and of preaching according to the dictates of conscience, the fundamental principle of the Reformation? Do not the reformed clergy whom I am addressing, justify by this very principle their separation from the church of Rome, and do they not oppose it to every species of oppression? Shall they who are unwilling to suffer persecution, themselves become persecutors? If this be the case, they do unto others as they would not that others should do to them. If this be the case, while they protest against popery, they declare themselves to be popes, and they would exercise the same power.'

Although this appeal produced no impression upon the Venerable body, it should seem not to have been wholly without effect. A congregational church has been formed in the face of all opposition, having this general principle for its basis, that the Church of Christ ought to have no other head than Himself, no other laws than his word, nor have recourse to any other power to enforce those laws than the power of his Spirit. This church already consisted, in October last, of five

and twenty members, and the number of hearers was increasing every Lord's day, but the comparative privacy which, for want of a suitable place for conducting the public worship, had hitherto characterized their assemblies, had prevented them from being so numerous as it is confidently expected they will become, when a proper edifice shall be erected. With the particular constitution of this church, as to its order and discipline, we are unacquainted, but we would hope that no predilection for the Sandemanian hypothesis has displayed itself, because we are persuaded no circumstance would be more likely to prove fatal to its prosperity. It remains to be seen whether the Protestant Government will *tolerate* this bold experiment. It is looked upon by many of the pious pastors as an unadvisable separation, and some of the young men who have been involved in the persecution raised against the *ultra-orthodox*, yet hesitate to leave the Genevese establishment; so strong is the prejudice every where against Dissenterism! For our own parts, although we consider it as a circumstance of no small importance, that the standard of religious liberty should have been thus raised in Geneva, inasmuch as the existence of evangelical religion in that city seems to depend upon the defeat of the Anti-Christian party; we must reserve the unqualified expression of our satisfaction with the particular measures adopted, till we see further into their issue.

With regard to Mr. Drummond, the English gentleman whose name has been made so free with, our information does not extend beyond the two following circumstances; that he has reprinted, at his own expense, Calvin's Institutes, and that he has been abused as '*one of the strongest supporters of the BIBLE SOCIETY.*' He has, we believe, since left Geneva for Italy.

Our readers are now in possession of all the leading facts connected with the present publication, and the recent measures by which it has been followed up by the pastors of Geneva. Although the inquiry is one of peculiar delicacy, we cannot forbear adverting, in conclusion, to the question which the retrospect of the progressive deterioration of the Protestant churches naturally suggests: 'What are the probable causes in which that deterioration has originated?'

With regard to the Church of Geneva, we have seen, that so far back as the middle of the last century, the Company of Pastors were explicitly charged by D'Alembert, in the French Encyclopedia, with having abjured a belief in all the mysterious doctrines of Christianity, and embraced Socinianism. 'The accusation was grave and formal,' says M. Empaytaz; 'the means of rebutting it, if false, were simple and easy.' 'When persons have well made up their minds as to what they be-

'*lieve*,' remarked a contemporary Journalist, 'a confession of faith ought to require no time to be decided upon.' Instead of this, on the 10th of February, 1758, came forth a vague and ambiguous declaration, which convinced nobody that D'Alembert had overstepped the truth. In 1778, Monsieur Vernet openly avowed Arianism, or something worse. Yet, like some among ourselves, Vernet wrote in defence of the truth of Christianity; convinced, as it should seem, by the force of external evidence, of its Divine origin, yet with a heart unreconciled to its requirements. Thus it is, that men whom the strength of their reason preserves from embracing the conclusions of the Deist, are by the pride of reason prevented from becoming Christians.

Long previously to this period, however, there had existed in the Church of Geneva, a sort of combination, which had for its object, to accommodate the language of the pulpit to the polished wisdom of the philosopher, and the prejudices of men of learning and taste. John Alphonsus Turretini, the learned son of the still more celebrated Francis Turretini, may be regarded as having been the principal instrument, in connexion with Osterwald, and another Swiss divine of superior talents, Werenfels, in bringing about that change in the style of preaching, and in the phraseology of Christian doctrine, which paved the way for the eventual dereliction of all the peculiarities of the religion of Christ. The rock upon which these men split, was evidently this. They had a deep conviction, imbibed from education, and strengthened by research, of the truth of Christianity. They had also, as ministers of a Protestant establishment, a *professional* interest in its being acknowledged as true, and they were anxious, on all accounts, to defend it from the assaults of the infidel. In arguing from its external evidence, they spoke of what they knew, they kept within the common ground of reason, and here felt themselves triumphant; but when they in their turn were assailed on points of faith beyond the province of reason, unable with the same weapons to combat the objections of the infidel, they had recourse to the desperate attempt to get rid of them, and thus deliver Christianity from the supposed predicament, by reducing Revelation itself to the standard of human wisdom. With the essence of Christianity itself, as a system of Divine recovery adapted to the condition of sinners, and with the peculiar character of its doctrines, as the power of God unto salvation to those who *believe*, their experimental acquaintance was, it may be feared, at the best, very defective, or they would never have entertained so wild a project as that of converting the hearts of men to the obedience of faith, by shewing that Revelation is rational. The mistake originated in their own feelings. They carried into the study of religion, the curiosity and the pretensions of a haughty intellect, instead of

the meekness of contrition and the simplicity of faith ; and thus, not being "rooted in Christ," as the Apostle expresses it, they became "spoiled through that philosophy and vain deceit which "is after the tradition of men, after the rudiments of the world, "and not after Christ." When, therefore, they came forth to encounter the infidel with "wisdom of words," they grew impatient of the doctrines which he could defy them to divest of mystery ; in fact, they were ashamed of the Gospel of the Cross.

This, it is even charitable to conclude, was the occasion of that mistaken policy, which appears to have been among the earliest causes of a defection from evangelical piety in this Protestant church. The deification of human reason, is the fatal extreme into which the human mind is prone to be repelled, on its first escaping from the trammels of a superstition which has enslaved and debased it ; and this supplies the explanation of the fact, which lies as the heaviest charge against Protestantism, that it has so extensively proved the path from superstition to infidelity. But our inquiry does not terminate here. How came these individuals to have it in their power, from the station which they occupied, to effect by their combined efforts and example, the change which we regard as mainly attributable to their confederacy ?

Upon this part of our subject we wish to speak with peculiar caution, but we must speak with plainness. To us it appears, that to nothing is this circumstance, in the first place, more distinctly referrible, than to the dangerous practice exemplified in the instance of Turretini, of constituting the Christian ministry, in effect, though not in hypothesis, an *hereditary profession*, by appointing the son to succeed to the ecclesiastical station occupied by the father. In the Romish Church such a practice might seem consistent enough with the notions entertained of a sacerdotal succession and of rites of inherent efficacy ; but for Protestant Presbyterians, who reject those fallacies, no such excuse can be made. The Christian ministry is not a Levitical order, nor is it, (what there is perhaps equal danger in its being regarded,) a *profession*, to the functions of which professional character is the sufficient requisite. Invaluable as are the auxiliary accomplishments of human learning and critical skill, a man may be a scholar and a critic, and yet be destitute of theological knowledge ; and he may be learned even in theology, and yet be a novice in the school of Christ, and utterly disqualified to sustain the sacred office, the chief business of which is the preaching of the Gospel of reconciliation. Most of the heresies which have infected the Christian Church, have originated with a learned ministry, destitute of the genuine spirit of piety ; have been 'the product of perverted ingenuity 'and unsanctified talent ;' and similar results may always be

expected to follow, when men are educated for stations in the Church, as for a learned profession, and invested with the sacred office without a strict reference being had in the first place, to their character for personal piety. Parental partiality, and what we may perhaps be allowed to term a sacred ambition, have to answer for the introduction into the ministry, of many a son of a prophet, upon whom the mantle of his father had not fallen, nor any portion of his spirit rested; and in these cases a secularity of character and a consequent deterioration of religious sentiment, will, in some form or other, mark the declension in the scale of motive, and betray the insufficiency of all hereditary and educational endowments, as well as of all official qualifications, to constitute an individual the worthy successor to a truly Christian pastor. Some Apostolic servant of Christ has perhaps with his name, bequeathed his office, to a son in whose attainments all his watchful cares seemed to be repaid, and who, he delighted in imagining, would carry on the work nearest to his heart, when his own earthly labours should be terminated. That son, more wise, more learned, more liberal than his father, thinks himself into doubt, begins to philosophize upon Christianity, affects moderation in his creed, and at length takes up with some modification of Arianism. Still, the line is to be perpetuated, and the third of the family is, by human predestination, (possibly the only sort of predestination now recognised by the parent,) a *reverend* in his cradle; but, educated in *liberal* notions, he drinks in the spirit of more enlightened times, and grafts on the ancient stock of orthodoxy, the creed of rationalism: he becomes a Socinian. Such is, too often, the progress of deterioration; not that we mean to insinuate that it necessarily arises from the supposed circumstance of hereditary succession in the ministry, but we feel warranted in saying, that whensoever the decided signs of regenerate character are dispensed with, as the first condition of any plan or intention on the part of the parent, respecting the destination of his son to the ministry, or when they are not at least viewed as the chief pre-requisites to any specific appointment, there is room to apprehend that the consequence will be, that greatest bane of the Church, an inefficient and unconverted ministry.

The probability of such a result, will, however, be greatly increased, in proportion as the office of the Christian minister is connected with secular consideration and advantage, and as the inducements to assume it as a profession, partake of certainty. When, after all, the appointment of the candidate depends upon the choice of the people, and the prospects of secular advantage are subject to this condition, and every thing, therefore, depends upon the individual's adaptation to the sacred business of his office, there is far less danger that stations of authority and

influence should fall into the hands of secular men. But should the living, or the office to which the youth is destined, be in the gift of the family, or at the disposal of the State; should the constitution of the Church be such, that influence may easily secure the hereditary appropriation of official appointments, there remains nothing to prevent the ministry from becoming a professional occupation.

This, we have reason to believe, is the actual state of things pretty generally in the Protestant churches of the Continent. They are not, for the most part, politically circumstanced as the Church of Geneva is, as being an establishment; many of them are in a state of bare toleration; but in all of them, whatsoever power is exercised, is in the hands of the pastors, and is transmitted by them as among the rights of their order. The ministry not unfrequently descends, from father to son, in true Levitical succession; and nothing, therefore, exists to check the progress of deterioration, when once the Church has begun to exhibit the effects of outward prosperity, or of doctrinal corruptions.*

We offer these considerations, as tending to throw some light upon the interesting subject, but as by no means comprising a satisfactory answer to all the points of the inquiry. The luxuriance of infidelity in a soil once saturated with evangelical knowledge, is a circumstance which, if not wholly inexplicable, is fraught with perplexity. The personal and literary influence of Voltaire, of Rousseau, and of Gibbon, contributed, no doubt, most powerfully, to the *de-christianizing* of Geneva; and wherever the language of France extends, as the medium of polished intercourse, the virus of infidelity was propagated from the same pestilent sources. The general adoption of the French language by the courts of Germany, during the reign of Louis XIV, may be adduced as a collateral cause neither remote nor uncertain, of the corruption of Christian faith and public morals, which dates from about that period: it certainly facilitated, to a vast extent, the dissemination of the deistical writings of the French wits and philosophers. Indeed, if we consider that the introduction of a foreign language is almost identical with the adoption of its literature, and that the same political changes which originate the former circumstance, will lead to a constant intercourse between the two nations, to a naturalization in the one of foreign manners, and habits, and prejudices, and to a subjection, in the course of time, to the moral ascendancy of the other, that event will not appear to be one of trivial moment. The general character of the modern literature of the Continental nations,

* May not the general declension of the Presbyterian Societies in England, be, in part, attributed to the operation of similar circumstances?

has been, we conceive, hostile to the interests of Christianity, and has conspired to promote a spirit of irreligion. Among the remote causes of this irreligion, it must be admitted, too, that the new direction which had been given, about the era of the Reformation, to the energies of the emancipated intellect, by the successful application of experimental induction to physical science, and the philosophical spirit which it engendered, had, in too many instances, a baneful operation, in indisposing men of science to submit their minds to the claims of moral evidence, and to the authority of Divine Revelation. Instances of the most presumptuous and ignorant misapplication of the principles of mechanical philosophy, to subjects beyond the utmost limits of discovery, occur in the history of modern science, which shew to how dreadful a degree the pride of science may pervert the human mind, even while engaged in the contemplation of phenomena peculiarly adapted to overwhelm it with a sense of its own nothingness. And must we not confess, that the revival, or rather the origination of the science of Biblical criticism, has also had an effect the very reverse of its appropriate effect, on the Protestant divines of the Continent? Has it not led away the critic and the philologist from the great business of theology, and favoured habits of speculation and dubitancy, which, when applied to the *subjects* of Revelation, have destroyed the simplicity and weakened the assurance of faith?

Finally, looking at the present state of the Continent, and witnessing what appears to be so awful a withdrawal of the Spirit of Christ from the churches of the Reformation, have we not reason to regard this combination of probable causes, as receiving its consummation, in a *judicial* dispensation of the Almighty? Is it not adapted to excite some apprehension, that this day of rebuke and blasphemy is a punitive visitation upon the Protestant churches, when we perceive many among the professors and pastors even of the foul and bloody Church of Rome, outdoing the Protestants in zeal for the Holy Scriptures and the cause of Christ, and the half-Christianized population of Muscovy and of the kingdoms of the North, crowding into the kingdom of heaven before them? Is not one ready to imagine that there must be some obvious and radical enormity, which has led to this spiritual desertion of what we have regarded as portions of the true Church? Does it not remind us of that declaration of the Almighty to those who were once his peculiar people: "You only have I known of all the families of the earth, therefore, I will punish you for all your iniquities?"

There is perhaps nothing in human conduct, or in national character, which has been attended by more distinct expressions of the Divine displeasure, than the misimprovement of religious privileges. If, then, that signal interposition of Divine Pro-

vidence, which effected what we glory in as *The Reformation*, should appear, upon examination, to have been, so far as regards the lessons which it taught the Christian world, wrought in vain; if Protestant bishops and Protestant presbyters should be found to have lorded it over the consciences of men in the very spirit of Popery; if, untaught by persecution, they have turned persecutors of the Church of God, in the very spirit of the wicked servant who immediately after his lord had remitted him his debt of ten thousand talents, arrested, without compunction, his fellow-servant for a hundred pence; if, again, the principle that the Scriptures are the only rule of faith, has been systematically abandoned as a fundamental law of religious obligation by ecclesiastical rulers, and the word of God has been suffered by Protestants themselves, who are indebted for every thing to the Scriptures, to remain a sealed book to the mass of mankind; if little anxiety has been manifested to fulfil the commission of the Saviour, by enlarging the bounds of his kingdom; if, on the contrary, the spirit of evangelical zeal has been repressed and fettered by state regulations, and the preaching of the Gospel subjected in Protestant countries to the cognizance of human laws as a crime; if religious liberty has thus been wantonly and wickedly invaded by the descendants of men who had, for the sake of that most precious of social rights, suffered the loss of all things, standing fast, even to the death, in the liberty wherewith Christ had made them free; if the kingdom which He declared is not of this world, has been treacherously surrendered to worldly policy and worldly might: such condemning proofs of the abuse of privilege, and the disregard of Divine instruction, may seem to vindicate the retributive justice of that dispensation which has consigned the churches of the reformed faith to spiritual desolation.

That England has been preserved as the Pharos of the moral world, amid the darkness and the tempest that have visited the neighbouring shores, is a circumstance which demands to be brought home more emphatically to our gratitude. It is impossible, on reflection, not to be struck with the remarkable manner in which, within this insulated portion of civilized Europe, religious liberty and religious knowledge, benefits inseparable, have been preserved from extinction; how, by means of that liberty which was so hardly wrung from Protestant tyranny, at the expense of the tears and blood of the Puritans, our ecclesiastical divisions have been made instrumental in perpetuating the doctrine and the spirit of the Reformation; how the Nonconformists, at one time the sole depositories of evangelical truth, have contributed to check the spread of avowed infidelity and heresy within the Established

Church; and even Socinianism, enjoying the freedom of Dissent, has, in this country, operated as an incentive to professional orthodoxy. Does it not present a further illustration of the inseparable connexion between civil liberty and the interests of religion, that in a country where the freedom of the Press has long constituted one of our distinguishing privileges, there should exist a literature, not indeed pure from the taint of infidel philosophy, but so deeply imbued with evangelical sentiment in comparison with that of other nations? But we must not expatiate on the contrast. Who that deserves the name of an Englishman or a Christian, contemplating what have been, under Providence, the means of the preservation of all which most eminently distinguishes us among the nations, will cease from fervently desiring that the same principles of political and religious freedom may obtain a resurrection on the Continent, as the only solid basis of a Second Glorious Reformation?

Art. II. *Journal of the Proceedings of the late Embassy to China*; comprising a correct Narrative of the Public Transactions of the Embassy, of the Voyage to and from China, and of the Journey from the Mouth of the Pei-Ho to the Return to Canton. Interspersed with Observations upon the Face of the Country, the Polity, Moral Character, and Manners of the Chinese Nation. The whole illustrated by Maps and Drawings. By Henry Ellis, Third Commissioner of the Embassy. 4to. pp. 526. Price 2l. 2s. London.

WE cannot say that we greatly envy the good fortune of those individuals who have been favoured with the opportunity of visiting China. The countries to which travellers have hitherto more usually bent their course, possess, either in their actual state, in the recollections with which they are associated, or in some adventitious interest which connects itself with them, attractions powerful enough to overcome the attachments of home, and the fatigues, dangers, and uncertainties of 'foreign travel.' The mysteries of Central Africa, the classical remains of Greece, reposing in fallen grandeur on their native soil, the various population, the gorgeous scenery, the fantastic and magnificent antiquities of India; all these offer splendid and stimulating objects to the mind; but China languishes under the ceaseless and unvarying influence of the demon of *ennui*: the same unchanging forms, the same unaltered features, both moral and material, perpetually fatigue the eye or disappoint the mind. All spirit of enterprise, all ardour of inquiry, all tendency to melioration, are repressed by the paternal tyranny of the government, and by the listless acquiescence of the people. These or similar considerations appear to have suggested themselves to Mr. Ellis; a feeling of discussion seems to have been prevalent in his mind, at the very out-

set of his adventure, and but few events occurred in the course of his journeyings, to change this irksome direction of his thoughts. He complains heavily of the universal sameness, and catches, in some degree, the infection of dulness which every where surrounds him. Even when safely landed on his own shore, and looking back on past vicissitudes under the pleasurable sensations of present security, and restoration to home enjoyments, he can only venture to express a hesitating opinion that he is 'on the whole, perhaps, more gratified than disappointed with the various occurrences of the expedition.'

Nor does the general curiosity seem to have been much alive to the movements of the diplomatic travellers. The circumstances of Lord Macartney's embassy, are comparatively recent in our memory; and all that was to be observed during its residence in China, had been so diligently collected and so distinctly narrated by Sir G. Staunton and Mr. Barrow, that the fact of a new mission excited very little sensation, and the public mind seems to have been but in a very small degree interested even by its contumelious dismissal or its subsequent catastrophe. The event has, we think, sufficiently justified this incuriousness; for if, as has been intimated, the volume before us must be considered as the official report, and nothing more remains to be told, we are compelled to say, that the political failure of the embassy, is by no means compensated by the accessions to general knowledge which have resulted from its peregrinations in the Celestial Empire. Mr. Ellis, however, is not by any means a sprightly narrator. He is a very sensible person, and relates clearly and correctly every thing that happened to himself, and that came within the verification of his external senses; but he does not exhibit any large share of those faculties of research and combination, which enable a sharp-sighted traveller to make the most ready and effective use of his means and opportunities of observation. Entirely unacquainted with the language, he was necessarily restricted in his inquiries, and consequently compelled to remain in ignorance of many circumstances which would, if understood and communicated, have greatly enhanced the interest and value of his materials. In addition to this unavoidable deficiency in Mr. Ellis's means of observation, we have to point out the exceeding unpleasantness of his manner of expressing himself. Without being chargeable with inaccuracy or indistinctness, it is so stiff, so stately, so excessively unpliant, so vastly diplomatic, and so little like the plain, easy, and spirited language in which narrative is best conveyed, as occasionally to produce an effect inexpressibly absurd. Mr. E. is sometimes disposed to facetiousness, but his humour, struggling with the decorums of his style, has the strangest aspect imaginable. When he is

annoyed by a congregation of vile smells, he tells us in majestic phrase, of 'the repose of putrifying garlic on a much-used blanket;' and on another occasion of the same kind, he thus loftily complains: 'Our olfactory nerves will have been so saturated with stench, that the absence of smell will probably overpower us when restored to a pure atmosphere.' For one expression apparently of this kind, he seems to us to have been too hastily made responsible. Describing the laughter of a stupid Mandarin, the printed passage terms the expression of his face the 'expounded radiance of silliness:' it must have been written 'expanded;' and even in this corrected form, it is quite sufficiently affected.

In our last Number, we summed up the leading particulars connected with the voyage outward and home; we shall therefore pass over all the intermediate portion of Mr. Ellis's account, and enter at once upon that part which immediately respects China. Mr. E. previously to the proper commencement of his personal narrative, gives a general statement of 'the origin and objects of the Embassy;' and he adds to this a series of comments, written in the most finished style of official self-complacency. It is universally known that the gentlemen resident at Canton, to whom is entrusted the management of the East India Company's Chinese trade, are placed in a situation of the utmost delicacy and difficulty. They have to encounter the perpetual shiftings and encroachments of a set of despicable and faithless intriguers, perfectly regardless of truth, and cherishing feelings of mingled scorn and hatred towards all foreigners. They are, we believe, men of undoubted ability, highly qualified for their vexatious business, and both from their native acuteness, and their long experience, almost the only proper judges of the most politic and effectual method of dealing with the Chinese magistrates and merchants. Yet does Mr. Ellis, with apparently the fewest possible means of deciding on the proper merits of the case, review, criticise, and condemn the conduct of these gentlemen, and, as it appears to us, exactly in those very points in which it is most deserving of approbation. It is true that this is not done in gross and unmeasured language, but it is put forth in such a characteristic style of diplomatic hesitancy, and with such a fine air of accomplished superiority, as to leave but little room to doubt of the severity of his disapprobation, or of the sincerity of his regret that the supercargoes had not the 'Third Commissioner' at their elbows, to instruct them in the true course of policy to be pursued in the crisis to which we now refer. It is stated, that for a considerable period the English traders had been subjected to interferences and encroachments of an extremely

vexatious and embarrassing kind, to which the 'Select Committee' opposed the most steady and ultimately successful resistance. Some part of the conduct of the Chinese, however unpleasant and insulting it might be to the superintendents of the trade, was yet such as, strictly speaking, they had no pretext for resisting, as it was, in one point of view, merely matter of internal regulation, and related to a subject of the Chinese Empire. The Captain of the *Doris* frigate had violated the neutrality of China, 'by the seizure of an American ship, within the undisputed limits of the Chinese dominions,' and the Canton government applied to the Supercargoes for redress. The latter represented in reply, 'that they had no control over his Majesty's ships,' and that it was manifestly unjust to make them responsible for the acts of their commanders. The Viceroy of course 'refused to admit the separation of authority,' and persisted in his demand for immediate redress. He further

'endeavoured to force compliance with his requisition for the removal of the men of war, by a series of acts all more or less embarrassing to the supercargoes. Chinese of all descriptions were prohibited from serving in the English factory; the addresses of the select committee were returned unopened: and the use of the Chinese character in such documents, from which much advantage had been derived in the conduct of public business, was forbidden for the future. The Chinese linguist, Ayew, who had been employed by the factory to carry the portrait of the Prince Regent to the minister Sung-ta-jin, at Peking, was seized, imprisoned, and beat, on the ground of his connexion with foreigners; and it was indirectly asserted, that he was engaged in treasonable practices with the same persons. This man was also accused of an illegal attempt to purchase rank, for which he was, by his former occupation of a servant, disqualified.' p. 44.

Upon this awkward dilemma Mr. Ellis parades very prettily; he makes very proper distinctions, and takes exceedingly official objections to the tenaciousness of the Supercargoes, who, perfectly aware of the character of the individuals to whom they were opposed, and knowing that in all transactions with the Chinese, partial concession is the sure precursor of entire submission, took the only course that promised any chance of success. They made no distinctions, they adopted no half measures, they insisted on the release of Ayew, and when the Viceroy refused to recede, they immediately stopped the trade. This step was decisive; the local government gave way, and the result of the negotiation was the adjustment of the points at issue, to the entire satisfaction of the Committee. Had this been a question between European courts, there would have been no hesitation on the proper mode of meeting the demand of reparation; the ship must have been released, and the trespass disavowed; but in the present case, (although we trust

the ship was subsequently given up, by the act of the British government,) and in the peculiar circumstances of the Super-cargoes, it does not appear to us that *they* could, consistently with sound policy, have adopted a different line of conduct from that which they actually pursued.

Such, however, was the unpleasant state of things which resulted from these and other disagreements, that it was deemed advisable to make an attempt at a general adjustment, by direct negotiation, and for that purpose an embassy was despatched to the seat of the Chinese government. The naval part of the expedition consisted of the ships and commanders named in our last Number, and the principal direction of the Embassy was entrusted to Lord Amherst; Sir George Staunton was Second Commissioner, and Mr. Ellis third; Messrs. Toone, Davis, Manning, and Morrison, were 'Chinese secretaries.'

'In describing the relative ranks of Lord Amherst, Sir George Staunton, and myself, Mr. Morrison used the terms Ching-wang-chae, middle deputed person from the king: Tso-wang-chae, left hand deputed person; and Yew-wang-chae, right hand deputed person: middle, left, and right being in the gradation of our situations.' p. 62.

On the 28th July, 1816, the ships reached their anchorage in the Yellow Sea, and on the 9th August, the Ambassador landed. The intermediate time had been employed in preparatory visits and arrangements. A Tartar Mandarin, whose name was Kwang, was Chin-chae or Imperial Commissioner, and Chang and Yin were his subordinate coadjutors. It seems that in China, the order of precedence is determined by the nature of the official employment in which the individual is engaged, and not by gradation of rank; and in the present case Kwang 'wore only a crystal button' on his cap, while Chang, who was a civil Mandarin, 'had a blue button, and Yin, the military Mandarin, a red button.' The day after their landing they had a specimen of Chinese police.

'We witnessed this morning the punishment of face slapping, inflicted with a short piece of hide, half an inch thick. The hair of the culprit was twisted till his eyes almost started from their sockets, and on his cheeks, much distended, the blows were struck. His crime was said to be robbing from the baggage-boats. The executioner and those concerned in the punishment, seemed to delight in his sufferings.' p. 82.

The first impressions produced by Chinese scenery, manners, and population, have been so frequently described, that it will not be necessary to repeat Mr. Ellis's observations. He had very early occasion to confirm Mr. Barrow's charge of *frowziness* against the whole race, and was much annoyed by the unnecessary and indecent nudity of the lower orders. The approach to Tien-sing, is represented as destitute of local attractions, but

extremely striking, from the immense but orderly population assembled to witness the entrance of the Embassy, from the novelty of the architecture, the countless assemblage of junks, and the high cultivation of the surrounding country. Among the soldiers were observed 'some companies dressed in long 'yellow and black-striped garments, covering them literally 'from head to foot; they are intended to represent tigers, but 'certainly are more likely to excite ridicule than terror.' This does not seem to have been the impression produced on the mind of Mr. Alexander, by the sight of these troops. In his *Costume of China*, he gives a spirited figure of one of these warriors, (whose yellow dress, however, is striped with *brown*;) and describes them as more apparently efficient than any other class of Chinese soldiery.

At Tien-sing began those discussions, bickerings, and intrigues, which rendered the situation of the Embassy so uncomfortable to the individuals composing it, so inauspicious of any favourable result, and which terminated in its abrupt dismissal. The Ambassador was invited to an imperial entertainment, and he accordingly proceeded, with the rest of the gentlemen, to the place prepared for his reception.

'We arrived without interruption at the Hall, a long building supported by light wooden pillars. At about one-third of the room, before a skreen, a table with yellow silk hanging before it met our eyes, a symptom of the discussion that awaited us. The Mandarins were all in their robes of ceremony, principally of civil orders.' p. 91.

After a few unmeaning compliments, Kwang entered upon business, by an intimation that the Yellow Screen was the representative of the Emperor, and that Lord Amherst and his companions would be expected to perform the Ko-tou before it. This ceremony consists in kneeling and bowing the head nine times, letting it come each time in contact with the ground. In reply, his Lordship referred to the precedent of Lord Macartney, and expressed his intention of regulating his conduct by it in all points. To the utter astonishment, no doubt, even of those who were intimately acquainted with the habitual and systematic disregard to truth universal in China, Kwang coolly rejoined, that Lord Macartney had actually submitted to the utmost requisitions of the Chinese ceremonial, and that, in particular, he had performed the Ko-tou, not only before the Emperor, but on other occasions. This impudent falsehood was supported by Kwang's fellow-commissioner, Soo, who not only affirmed that he had himself witnessed its performance by Lord M., but had the effrontery to appeal to Sir George Staunton himself, as also an evidence of the fact. For Sir George to have denied this peremptorily and at once, would have been only to make it a question of personal memory or veracity; it

was therefore merely remarked in answer, that Sir George, at the time referred to, was no more than twelve years of age, and that it was manifestly improper to place any reliance upon his recollections of an event which had happened twenty-three years previously; but that resistance to the present requisition rested upon the authentic and official records of the former Embassy. After much cavilling respecting this weighty matter, the Mandarins pleaded the responsibility they should incur by giving way, and expressed their apprehensions of the Imperial displeasure.

‘ Lord Amherst observed in reply, that he could not possibly anticipate the Emperor’s being dissatisfied with the same demonstrations of respect that had been accepted by Kien-Lung, his illustrious father. They then declared, that the Emperor Kien-Lung had been much displeased, and that the princes and nobles had considered it most extraordinary that they should prostrate themselves, while the English remained standing.’ p. 94.

After this complete and unblushing retraction of their former assertion, some further conversation took place, during which something like a threat was intimated, that the anger of the Emperor might be awakened against the King of England. ‘ This observation Mr. Morrison very properly refused to interpret.’ At length they yielded; but when Lord Amherst had said, that though ‘ it was customary only to bow once before the throne of his own sovereign,’ he ‘ should not hesitate to repeat his bows, as often as they should make their prostrations,’ the Chinese, with characteristic illiberality, endeavoured to graft upon this voluntary concession, a demand that Lord Amherst should kneel upon one knee. This was rejected, and after duly honouring the Yellow Screen, the party sat down to dinner. A dramatic exhibition formed part of the entertainment; it was very showy, very noisy, and perfectly unintelligible: ‘ the part of a stag was the best performed in the piece.’

On the 14th August, they left Tien-sing in the junks provided for their accommodation, and passed on the river a prodigious fleet of corn vessels, laden with the imperial revenue, which, it appears, is frequently paid in *kind*: the number of the grain junks is estimated at nearly fifteen hundred, carrying about 120 tons each. We spare our readers the perpetual discussions between the Commissioners and the Chinese, on points of detail. At one time, the number of attendants, at another, specifically the band, were objected to; then, the sailing of the ships from the anchorage in the Yellow Sea, excited displeasure and alarm; but still the Ko-tou was super-eminent; it was never lost sight of by the Mandarins, and Lord Amherst had the agreeable employment of repeating, almost daily, the

same round of objection and explanation. At length, after the Embassy had been compelled to stop, and even to retrograde during a short interval, an edict was received, directing that it should proceed to Tong-chow, where it would be met by Ho and Moo, two Mandarins of still higher rank than Kwang and Soo. Of these new negotiators the first was a Koong-yay, a title considered by Mr. Ellis as equivalent to that of Duke, and the latter was President of the tribunal of ceremonies. In consequence of this arrangement, the fleet again put forward, and soon reached the place of its destination.

Soon after their arrival at Tong-chow, the Embassy received a preliminary visit from six Mandarins, who conducted themselves with excessive rudeness, and retired, after announcing that the interview with the imperial delegates would take place on the morrow. At the appointed time, the party proceeded to the public hall, where they found Ho, Moo, Soo, and Kwang. The Koong-yay took the lead in the discussion. When Mr. Morrison requested chairs for the Commissioners, Ho replied that the business would be transacted standing; and added, that he and his colleague had been deputed to witness the performance of the Tartar ceremony. When Lord Amherst remarked that a different mode of manifesting respect had been admitted by Kien-Lung, Ho answered abruptly, 'What happened in the fifty-eighth year, belonged to that year; the present is the affair of this embassy, and the regulations of the Celestial Empire must be complied with, there is no alternative.' On a further reference to the conduct of Kien-Lung, the 'Duke' vehemently exclaimed: 'As there is but one sun, there is only one Ta-whang-te; he is the universal sovereign, and all must pay him homage.' A conference conducted in this temper, was not likely to lead to any satisfactory result; it appeared to be the intention of Ho to carry his point by intimidation; his manner was imperious and vehement, and his lips quivered with rage. At length, Lord Amherst terminated the business by putting into the hands of the Koong-yay, a letter addressed to the Emperor, which had been previously prepared and held in readiness for the present crisis. This step seemed to produce a strong sensation. Ho exhibited considerable surprise, transferred the letter to Moo, and even followed the Ambassador a few steps towards the door. After this interview several days elapsed, during which various messages were interchanged to very little purpose; but, at length, in consequence of an official note from Lord Amherst, a final conference was appointed. In the mean time, the business of the Tartar ceremony underwent a grave re-examination by the grand council of the Embassy, in which we collect that Mr. Ellis, who seems all along to have been most uncomfortably

anxious for prostration, pressed his opinion somewhat urgently, while Sir George Staunton, incomparably and in every point of view the best judge, as steadily counselled resistance. It was, however, agreed to try the effect of stipulating for solid advantages in return for concession in this particular. Sir George having given a qualified opinion that 'reasons might be found for taking a different view of the question,' provided that a fair expectation should be 'held out of obtaining the ulterior objects of the mission,' in the subsequent interview with the Imperial delegates, this suggestion, evidently a very reluctant and even almost forced concession on the part of Sir G. Staunton, was acted upon; and to the appearance of vacillation which was thus given to the intentions and actions of the Embassy, we feel disposed to refer much, if not the whole, of the embarrassment and hopelessness which from this period attended all its movements.

Ho was now all graciousness, and while he pledged himself to nothing, gave hopes of obtaining every thing: 'Comply with the ceremony, and I am your friend at Peking.' On their return, the subject was again discussed by the English Commissioners; Lord Amherst expressed his inclination to yield the point, and I, says Mr. Ellis, 'expressed my complete concurrence.' Sir George expressed a wish to take the opinions of the gentlemen who had accompanied him from Canton, and the result of his inquiry was their entire approbation of his own unaltered conviction, that compliance would be 'highly injurious to the Company's interests.' In the meantime, Ho was actively employed in making preparations for the journey to Peking; and having, as he supposed, ascertained the happy results of intimidation in the present instance, had apparently resolved to risk every thing upon its effects when the wavering recusants should stand before the full splendour and awfulness of Imperial Majesty. Notwithstanding an explicit note from Lord Amherst, he persisted in hurrying off the Embassy to Peking, which city it was not, however, allowed to enter, but after a circuit round part of the walls, was carried forward at once to the palace of Yuen-min-yuen. The extraordinary scene which took place we shall leave Mr. Ellis to describe in his own words.

'The carriage stopped under some trees, and we ourselves were conducted to a small apartment belonging to a range of buildings in a square; Mandarin of all buttons were in waiting; several Princes of the blood, distinguished by clear ruby buttons and round flowered badges, were among them: the silence, and a certain air of regularity, marked the immediate presence of the Sovereign. The small apartment, much out of repair into which we were huddled, now witnessed a scene I believe unparalleled in the history of diplomacy. Lord Amherst had,

scarcely taken his seat, when Chang delivered a message from Ho (Koong-yay), informing him that the Emperor wished to see the Ambassador, his Son, and the Commissioners immediately. Much surprise was naturally expressed; the previous arrangement for the 8th of the Chinese month, a period certainly much too early for comfort, was adverted to, and the utter impossibility of his Excellency appearing in his present state of fatigue, inanition, and deficiency of every necessary equipment, was strongly urged. Chang was very unwilling to be the bearer of this answer, but was finally obliged to consent. During this time the room had filled with spectators of all ages and ranks, who rudely pressed upon us to gratify their brutal curiosity, for such it may be called, as they seemed to regard us rather as wild beasts than mere strangers of the same species with themselves. Some other messages were interchanged between the Koong-yay and Lord Amherst, who, in addition to the reasons already given, stated the indecorum and irregularity of his appearing without his credentials. In his reply to this it was said, that in the proposed audience the Emperor merely wished to see the Ambassador, and had no intention of entering upon business. Lord Amherst having persisted in expressing the inadmissibility of the proposition, and in transmitting, through the Koong-yay, an humble request to his Imperial Majesty, that he would be graciously pleased to wait till to-morrow, Chang and another Mandarin finally proposed that his Excellency should go over to the Koong-yay's apartments, from whence a reference might be made to the Emperor. Lord Amherst having alleged bodily illness as one of the reasons for declining the audience, readily saw, that if he went to the Koong-yay, this plea, which, to the Chinese (though now scarcely admitted), was in general the most forcible, would cease to avail him, positively declined compliance: this produced a visit from the Koong-yay, who, too much interested and agitated to heed ceremony, stood by Lord Amherst, and used every argument to induce him to obey the Emperor's commands. Among other topics he used that of being received with our own ceremony, using the Chinese words "ne-muntihlee," your own ceremony. All proving ineffectual, with some roughness, but under pretext of friendly violence he laid hands on Lord Amherst, to take him from the room; another Mandarin followed his example. His lordship, with great firmness and dignity of manner, shook them off, declaring, that nothing but the extremest violence should induce him to quit that room for any other place but the residence assigned to him; adding, that he was so overcome by fatigue and bodily illness, as absolutely to require repose. Lord Amherst further pointed out the gross insult he had already received, in having been exposed to the intrusion and indecent curiosity of crowds who appeared to view him rather as a wild beast than the representative of a powerful Sovereign: at all events, he entreated the Koong-yay to submit his request to his Imperial Majesty, who, he felt confident, would, in consideration of his illness and fatigue, dispense with his immediate appearance. The Koong-yay then pressed Lord Amherst to come to his apartments, alleging that they were cooler, more convenient, and more private; this Lord Amherst declined, saying that he was totally unfit for any place but his own residence. The Koong-yay

having failed in his attempt to persuade him, left the room for the purpose of taking the Emperor's pleasure upon the subject.' pp. 177—180

The Embassy was immediately ordered off, without the interval of a single day; and the inconveniences and even miseries of the night journey which followed, are described by Mr. Ellis with admirable pathos, but with somewhat too much simplicity for the grave dignity of an ambassador.

' Having given up my chair to an invalid, I returned in one of the carts; the motion was bearable till we came on the paved road, when the jolting became intolerable; it was a repeated dislocation of every part of the frame; each jolt seemed sufficient to have destroyed life, which yet remained to undergo the dreadful repetition. The elements combined with the imperial displeasure to annoy us; the rain fell in torrents; not, however, so violently as to deter the spectators from indulging their curiosity by thrusting lanterns into the chairs and carts to have a fuller view of our persons. I certainly never felt so irritated in my life. To be exposed to such indecent curiosity, while suffering considerable pain from the jolting, was too much for the best temper to bear patiently, and produced in me something not far removed from phrensy. The darkness, holes in the road, and heavy rain, rendered walking almost impracticable, which, however, I attempted, and should have persisted, had I not apprehended being separated from the rest of the party.' p. 186.

As the success or failure of the mission depended so completely upon this point, we have felt it right to give a tolerably extended detail of the circumstances connected with it, and we shall now take leave of it, with the additional remark, that great light is thrown upon the transaction by the edicts inserted in the Appendix. It appears that the Emperor was throughout deceived; that he had all along supposed that the Ko-tou had been actually performed by our countrymen, and that they were prepared to comply with the ordinary process of the court-ceremonial. In consequence of their misconduct on this occasion, the four Chinese commissioners were punished by partial degradation, and at one time a sort of apologetic statement was issued under Imperial authority. The tenaciousness with which the present court adhered to the point of ceremony, contrasted with its remission in the case of Lord Macartney, seems to be accounted for by the conscious weakness of the government. Kien-lung was a man of spirit and ability; and assured of the stability of his rule, he was less disposed to obstinacy in points essentially unimportant; but the present Monarch is affirmed to be of a weak and capricious character, and if we may draw any inference from the recent disturbances, appears to hold an uncertain sceptre; hence he is the more anxious for exterior homage, and reluctant to part with even the shadow of power. As an instance of the entire depravation of the moral sense, in all classes of Chinese society, it may be here mentioned that the

Emperor is said to have distinctly affirmed that he witnessed the performance of the Ko-tou by Lord Macartney, in the presence of Kien-lung. On the return, Mr. Ellis

'visited a small miao or temple, dedicated, as I was informed, to the God of Fire; his igneous godship was a short figure seated on a throne, holding a drawn sword in one hand and a serpentine ring in the other; two dwarf-like figures stood near him, each with rings: there were three other figures less perfect, on the side of the building. This miao was under repair, and the workmen were cooking their victuals in the very sanctum. Religion seems to sit very easily on the Chinese. In their feelings on this head they resemble the ancient Pagans; the worship of the gods forms part of their civil institutions and daily habits, but never deeply influences their passions. It would be wrong to attribute the late edicts against Christians to religious persecution; they arose from an alleged connexion with the malcontents, not, I understand, without foundation.' p. 201.

As we shall probably have occasion to make, at no very distant period, some remarks on the state of religion among the Chinese, we shall limit ourselves in this place to a few brief statements. Mr. Ellis's assertion, that religion seems to make but little impression on the feelings of the Chinese, appears to be sufficiently confirmed by the generally dilapidated state of the sacred edifices in China, and by the degraded condition and morals of the sacerdotal order. Even the temple of Kao-ming-sze, which is stated to be 'under the special protection of the emperor,' and to receive annually an allowance of 10,000 dollars, is described as greatly 'out of repair,' and it is subsequently intimated, that the benefactions from the present dynasty have ceased. The Chinese government is tolerant. Mahomedans are said to be eligible to office, and that ubiquitous race, the Jews, inhabit, in diminished numbers, the province of Honan. Mr. Morrison made every possible inquiry respecting them, but he could meet with only one individual who was, in the smallest degree, acquainted with their existence.

'The man's knowledge was so confined, that he threw little light upon their actual condition. Their numbers are much diminished. Pere Jozane, in 1704, describes them as paying the usual Chinese honours to the temple of Confucius, the tombs of their ancestors, and to the tablet of the Emperor. Their books did not reach lower than the Pentateuch; they were, however, acquainted with the names of David, Solomon, Ezekiel, and Jesus, the son of Sirach. Their entrance into China took place about two hundred years before the Christian era.' p. 283.

The best specimen of a Chinese temple, was visited at a subsequent period of the journey, and as it is an exceedingly clear and intelligible representation, we shall extract it here.

'It was, as usual, divided into courts, four in number, the two in-

ner appropriated to the priests. The first contained two square pavilions with richly decorated roofs; on the several pinnacles were small figures of animals; the frieze looked like green enamel, and had a very pleasing effect; the tiles were of bright yellow. In these pavilions were large slabs of black marble placed upright on pedestals on which were inscriptions. Galleries on each side contained the usual figures of civil and military Mandarins. At the very extreme of this court was a colossal statue of the Dragon King. Having passed through the first court, we entered that containing the divinity representing the Emperor's mother, to whom the miao is dedicated; she was seated with two attendants standing near her, a yellow robe was thrown round the body, and on her head was a crown or large bonnet: the figure was richly gilt. The cross beams of the ceiling were decorated with golden dragons on a bright blue ground. Round the roofs of the temple were ornaments resembling spears and tridents. A lustre, composed of horn lanterns and strings of coloured glass beads, hung from the centre: two large horn lanterns were on each side of the altar, with polished metal skreens near them, used as reflectors to increase the brilliancy when the whole are lighted. Every part of the roof was richly carved and gilt, and surrounded by a frieze variegated with green, red, and black decorations. In the open area of the court, a metal vessel shaped not unlike a Ta or Pagoda was placed, where incense is kept burning; the gongs, drums, and other instruments belonging to the temple, corresponded to the superiority of the rest of the edifice. We found the priests very well disposed to do the honours, and they were perfectly satisfied with an offering of a dollar.' p. 274.

When the party had reached Tien-sing, on its return, the junks, instead of continuing their course down the Pei-ho, turned into the Eu-ho for the purpose of taking the inland passage to Canton. At Lin-tsin-chow, they entered the Cha-kho, or river with locks, a stream whose navigation has been improved by art.

'Our boatmen, on entering the Cha-kho, performed a sacrifice, either to the protecting deity of the boat, or to the god of the stream. A cock was killed early in the morning, and the bows of the boat sprinkled with the blood; it was afterwards roasted, and spread with other eatables, consisting of boiled pork, salad, and pickles, upon the forecastle, before a sheet of coloured paper: a pot of Sam-shoo, with two small cups, and a pair of chopsticks, were placed near the provisions. The son of the master of the boat officiated as priest, and the ceremony consisted in throwing two cups of the liquor and a little of the provisions overboard; some gilt paper was then burnt, and two strings of crackers discharged: the remainder of the provisions were taken away to feast upon. While this ceremony was carrying on, on the forecastle, the women on board were burning paper and incense before the idol that always stands in a shrine in the aftermost part of the boat. The master of the vessel and his son have their families in the boat, and I apprehend that they have never any other habitation.' p. 248.

The water-road by which the Mission travelled, is, through great part of its track, familiarly known to all readers of travels, but the party was so far fortunate as to change the former route and to pass along a considerable portion of the Yang-tse-Kiang or great river of China. In an early part of their progress, they visited the extensive but decaying city of Nankin, which has not been approached by European travellers for more than a century. Mr. Ellis, however, did not succeed in reaching the celebrated Porcelain tower, which he describes, from a distant view, as octagonal in form, nine stories in height: 'The colour is white, and the cornices appear plain. It is said to have occupied nineteen years in building, and to have cost four hundred thousand taels, or eight hundred thousand pounds.' Mr. E., having been disappointed in his hopes of exploring the curiosities of Nankin, amuses himself with recapitulating some of the attractions which it does *not* contain: 'Here,' he exclaims, 'are no temples, once decorated, and still bearing marks of the genius of Phidias and Praxiteles, no forums, . . . no plains' . . . with other pithy and original negatives of the same class.

The general scenery of the great river, including the Po-yang lake, is exceedingly magnificent, though Mr. Ellis complains of an unpleasant sameness, even in this picturesque part of his journey: we question if Mr. Havell would be of the same opinion. We shall extract the description of one spot visited by Mr. E., which seems to combine the grand and original features of nature with the peculiarities of Chinese architecture and habits.

'I had a most interesting walk to the mountain: a stream, fed from the waterfall, wound through the valley, and was crossed by three bridges, one of which was of twelve piers; the bed was nearly dry, but the length of the bridges marked, that at certain seasons, either of heavy rain or melting snow, the stream must swell into a considerable torrent. The clearness of the water was truly gratifying to the eye, so long obscured by the muddy waters of the Pei-ho, Eu-ho, Yellow, and Yang tse-kiang rivers. Leaving to our right a large temple beautifully situated at the termination of the ravine, down which the cascade tumbles; we wound round a hill, and soon fell into a stony path leading to a small ta overlooking the waterfall. At this distance the building appeared like a child's plaything. Here I had an opportunity of witnessing the truth of the descriptions I had read of the features of a granitic range. The rocks rose in rude spiculated summits, survivors of the extensive degrading process, marked by the debris at the bottom. As we ascended by the path of stone steps which wound considerably to escape the steepness of the ascent, we passed several blocks of pure quartz, many of three feet in depth, and a few nearly five; midway a vein of quartz two and a half feet thick, seemed to cross the mountain horizontally. The ground glittered with mica, so as to give the surface an appearance of being strewed with span-

gles of the precious metals. One stream falling over masses of rock, gave out the sound so sublimely applied in Scripture to the voice of the Almighty, "the rush of many waters." Thus the pauses which the steepness of the ascent required were amply filled by a contemplation of the magnificence above and around, finely contrasted with the smiling neatness of the cultivated vale below us. An hour and a half brought us to the pagoda, which proved to be of seven stories, built of the neighbouring granite, and fifty feet in height; a small idol riding on a cow was placed in an aperture on the basement story. We stood upon an insulated pinnacle, separated by a deep ravine from the rocks, over whose surface the cascade tumbled in a perpendicular fall of four hundred feet. While resting ourselves, some priests were observed standing on an opposite cliff, belonging to the college or temple near the pagoda, the existence of which we had already conjectured from the cultivated patches near the summit: we had no hesitation in applying to them for tea, which they readily supplied us with. Their habitation was very beautifully situated in a small hollow sheltered by a few trees from the wind, that was even thus early in the season extremely piercing. The abstemious habits of their order, excluding meat, did not enable the priests to offer those solid refreshments required by so long a walk. Salted ginger and parings of dried fruit were all their stores afforded; the repast was truly that of an anchorite, and the whole scene well adapted to devout meditation. A plantation of bamboos, which I now have no doubt of being considered a sacred tree, overhung the cascade. Some large plants of the camellia were growing on the top and sides of a cultivated hill near the temple. Our descent only occupied three quarters of an hour: towards the bottom I observed some schistus, which, I could almost venture to assert, was below the granite: it was micaceous, with small embedded garnets. On our return we followed the great road, and near the city passed a temple of the Tao-tze, remarkable for some drawings descriptive of a future state, in which the rewards and punishments were represented by corresponding situations belonging to this life.' pp. 339—341.

In a subsequent visit to a temple and college, they observed a statue of Confucius, with the complexion and features decidedly African. At Nang-chang-foo Mr. Ellis was exceedingly fortunate.

In a walk round the walls I was most agreeably surprised, by coming upon the place where the examination for the advancement in military rank was holding. The place might be called a stadium of about two hundred yards in length: at the upper end a temporary hall had been erected, with an elevated throne or seat; a row of Mandarins, in their full dresses, occupied each side, but the distance at which I stood did not enable me to ascertain whether the raised part was occupied by some Mandarins, or by a representation of the Imperial presence. At the extremity opposite to the hall was a wall of masonry, intended as a butt for military practice, and, at a short distance in advance, a py-loo from which the candidates, on horseback, armed with a bow and three arrows, started; the marks at which they fired,

covered with white paper, were about the height of a man, and somewhat wider, placed at intervals of fifty yards; the object was to strike these marks successively with the arrows, the horses being kept at full speed. Although the bull's eye was not always hit, the target was never missed: the distance was trifling, not exceeding fifteen or twenty feet. It appeared to me that the skill was most displayed in charging the bow without checking the horse. The candidates were young Mandarins, handsomely drest; their horses, trimmings, and accoutrements were in good order; the arrows were merely pointed, without barbs, to prevent accidents, the spectators being within a few yards of the mark. On the whole the sight was interesting, and I much regretted that the pressure of the crowd, and the possibility of giving offence by any interruption that might thence arise to the ceremony, compelled me to remain only a few minutes. The circuit of the walls was five miles and a half.' p. 355.

In a former instance he had witnessed some of the parade manoeuvres of the Chinese troops.

'Wang, the principal military Mandarin in attendance, having learnt that Lord Amherst wished to see the Chinese archers exercise, ordered a few of them out for his inspection. They shot tolerably well at a target, about the height of a man, using much gravity and ceremony in handling their bow and arrow; the distance was forty yards. This was followed by a few match-lock men, who kept up a running fire, round a man, upon whom they wheeled and advanced as the pivot. The movements resembled those of light troops, and were not ill executed; they loaded and fired quicker, and with more precision, than was expected from their unmilitary appearance in line. All these evolutions were performed to the beat of a drum. It is not unusual at the military posts to have the places where each file is to stand chalked, to secure their keeping equal distances.' p. 291.

During this journey, Mr. Ellis had frequent occasion to admire the powers of endurance manifested by the Chinese boatmen; they were tracking against the stream, dammed in many places, so as to give it the rapidity of a torrent, the bottom, slippery and stony; and yet their sustenance of labour seemed to be unyielding. In one instance they worked for sixteen hours. The approach to Canton was in magnificent style; the boats of all the European vessels attended the Ambassador, and on the 1st of January 1817, our countrymen were restored to English intercourse and English accommodation. Mr. Ellis makes no allusion whatever, that we have noticed, to the previous engagement between the *Alceste* and the Chinese batteries, but it appears highly probable that the result of that affair, was, a great alteration in the conduct of the local authorities towards the Embassy: they were evidently depressed and dismayed; they testified their displeasure by sullenness, but never ventured so far as open defiance. Though we are unable to satisfy ourselves as to Captain Maxwell's right to force his way up the river of

Canton without the permission of the state to whom it belonged ; and although we are quite sure that if a Chinese junk were to attempt a forcible entry into the port of London, it would be sent to the bottom without any ceremony ; yet, it is very evident that the Chinese have received a severe but salutary lesson which they are not likely speedily to forget. But one more piece of ceremonial intercourse now remained to be adjusted, and as Mr. Ellis is exceedingly brief in his account of it, we shall have recourse to Mr. M'Leod for some additional particulars. A letter had been drawn up by the Chinese ministry, addressed, in the name of the Emperor, to the Prince Regent ; and a speech of a very insulting kind had been for some time in rehearsal, which was to have been delivered by the Viceroy, at the public transfer of the Imperial epistle to Lord Amherst. As the contents of this offensive speech were universally known, the Ambassador had ample time for preparation ; an intimation was therefore made to the Viceroy, that every attempt at impertinence would be steadily repelled.

' At the time appointed this meeting of ceremony took place, and was accompanied by the appearance of guards, music, and other attendants, there being much state observed on each side.

' The Emperor's letter, contained in a bamboo case, covered with yellow silk, was now taken from this throne, and presented to the Ambassador, who transferred it to his secretary ; and the persons on either side, who were (by previous regulation) allowed chairs, having taken their seats, and the usual unvarying number of complimentary questions having been gone through, such as " What age are ye ? " and some others of the same high importance, the viceroy began to state, through the medium of Mr. Morrison, who interpreted, " By the favour of the Emperor you have traded to this country for more than a hundred years, very much to your advantage." " Tell him," said Lord Amherst, " the advantage is mutual." This being done, the viceroy replied, " No, the advantage is very much on your side." " Repeat to him," said his lordship, " that the advantage is *strictly* mutual." From the dignified and independent manner in which this was spoken, (a manner which, of course, from his peculiar situation, and the different style of those he had to deal with he could have no conception of,) and perceiving, also, a determination to repulse every thing bordering on impertinence, he seemed to be quite awed and disconcerted ; the thread of his discourse was broken, and he got no farther on with this mighty specimen of altiloquence, than to say something about " the subject being a disagreeable one ; " when the Ambassador, considering the public business ended by the presentation of the Emperor's letter, rose up, and wishing him a very good morning, retired in the same state as on coming to this hall of audience.' p. 167.

The Ambassador's residence was in a temple, from which a lumbering idol or two had been dislodged to make room for his Lordship. In that part of the building which was not occupied

by the Embassy, the ceremonies of their religion were daily performed by the priest.

‘ I must confess that parts of the ceremonial did not seem to want solemnity and decorum; and if the countenance of the priests did not display devout attention, they had an expression of abstract nihility, worthy of the speculative absorption of the human, into the divine existence inculcated by Hindoo theology. The priests in attendance are numerous, and their chief is of high ecclesiastical dignity.

‘ The ready appropriation of so celebrated a place of worship, accompanied as it has been by the dislodgement of so many idols, and such great changes in the distribution of the compartments, is the last and perhaps not the least proof of the indifference of the Chinese to religious decencies: it is also worth remarking that during our stay in the temple I never observed any individual but the priests engaged in acts of devotion; the Chinese looked on with less curiosity indeed, but with as much indifference as ourselves.

‘ I must not forget to mention the sacred pigs, of remarkable size and age, who are kept in a paved sty near the temple, there to wallow in the filth and stench of years.’ p. 420.

The remaining adventures of the Embassy, were adverted to in our last Number; and for the particulars of the homeward voyage, therefore, we refer our readers to our Review of Mr. M'Leod's book. Mr. Ellis's brief summary of the impressions made upon his mind by his limited communication with Chinese manners and customs, is far from uninteresting. He had in one important respect, a great advantage over his companions: while their experience had been limited to European scenes and habits, he had travelled over a large portion of the East, and was consequently enabled to make his observations and comparisons on a more just and extended scale. Guided by this previous knowledge, he was disposed to fix the point of Chinese civilization, though immeasurably below European refinement, yet ‘above the level of other countries of Asia, in the arts of government, and the general aspect of society.’ He does not affirm that the great principles of justice and morality, are better understood in China, than in Turkey, or in Persia, but he appeals to the more uniform character and execution of the laws. The great chain of subordination, the different tribunals, and the tedious but precise system of appeals, all operate as checks upon the caprice of the inferior magistrate. The Emperor himself is not wholly independent of public opinion, but in his edicts, manifests much anxiety upon this point.

‘ The best criterion of the general diffusion of national prosperity will probably be found in the proportion which the middling order bears to the other classes of the community, and the number of persons in all large villages and cities, who, from their dress and appearance, we might fairly say belonged to this description, is certainly considerable throughout those parts of China visited by the embassy,

the northern being in all these respects inferior to the middle and southern provinces.

‘Instances of poverty and of extreme wretchedness doubtless occurred in our progress. On me, however, who always compared China with Turkey, Persia, and parts of India, and not with England or even with continental Europe, an impression was produced highly favourable to the comparative situation of the lower orders; and of that degree of distress which might drive parents to infanticide there was no appearance, nor did any fact of the description come to my knowledge.’ p. 431.

Mr. Ellis expresses his opinion, that the general estimate of excessive population in China, is erroneous, and that it falls short of two hundred millions. The finances are in a deranged state, and Mr. E. does not venture to assign even their probable amount. The government is weak, and were a representative of the Ming dynasty to find aid from without, it is probable that the present line might be dethroned. The external relations of China are of common notoriety, and we shall notice them no farther than by adverting to the suggestion, that it might be advisable to negotiate for the future with the Chinese government, not from Europe, but from Bengal. The lower classes in China are generally cheerful and hospitable, and our countrymen in their rambles through the country, sometimes met with treatment that reminded them of English heartiness. The higher classes were seen only through the medium of official intercourse, and Mr. Ellis, in consequence, declines giving any opinion respecting their moral and intellectual qualities. Their manners, like those of Asiatics in general, are rather ceremonious than polished; and their mode of conducting public business was remarkable only for great caution, indefatigable lying, and a strict adherence to the instructions of their superiors. We extract Mr. Ellis's *resumé* of his sentiments.

‘I have now exhausted my recollections respecting China and its inhabitants; and have only to ask myself, whether, omitting considerations of official employment, my anticipations have been borne out by what I have experienced? The question is readily answered in the affirmative: curiosity was soon satiated and destroyed by the moral, political, and even local uniformity; for whether plains or mountains, the scene in China retains the same aspect for such an extent, that the eye is perhaps as much wearied with the continuance of sublimity as of levelness. Were it not therefore for the trifling gratification arising from being one of the few Europeans who have visited the interior of China, I should consider the time that has elapsed as wholly without return. I have neither experienced the refinement and comforts of civilized life, nor the wild interest of most semi-barbarous countries, but have found my own mind and spirit influenced by the surrounding atmosphere of dulness and constraint.’ p. 440.

Respecting Chinese literature, Mr. Ellis has not put it within our power to say much; but as we expect shortly to travel over this ground, we are the less tempted to refer at present to any other source of information. The great defect of the present work, is one which Mr. Ellis had no means of supplying: it does not admit us into the interior of Chinese society, and it is generally understood that the attempts which have been made to acquire this knowledge of the domestic and social character, have been unsuccessful. We should, however, apprehend that means might be found to come near to the truth in this respect; though for the present, personal access and experience are denied.

The decorations of the work are not very splendid; one or two of the plates are interesting; the map seems rather *got up* for the occasion, than scientifically constructed. Mr. Abbott's sketch of that part of the Yang-tse-kiang which the Embassy navigated, is, we think, though creditable to his talents, susceptible of improvement from the narrative of Mr. Ellis, which is laudably minute in describing the great features of nature, as they presented themselves on the route.

Art. III. *The Agency of Divine Providence, manifested in the principal Transactions, Religious and Political, connected with the History of Great Britain, from the Reformation to the Revolution in 1688.*
By Samuel O'Sullivan. 8vo. pp. 221. Dublin. 1816.

THERE is a class of literary adventurers, who, with the very best intentions, launch forth upon a voyage of discovery across a trackless ocean, with as much ease as any veteran, who had been thrice round the world, would feel in crossing the straits of Dover. Because there is, as Harrington says, 'a greater light than the Sun,' they never think of darkness; because they have a pious object in view, they dismiss all fear of rocks or seas of ice, in which they may be as fairly inclosed, as if they were in the grave. There is seldom much accomplished by such rash adventures; the cause of real knowledge is not advanced a single step, nor is any new light thrown upon admitted theories. We are disposed sometimes to regret, that so much real talent and enterprising spirit, should have been expended on projects so ill-concerted and so fruitless; and that the sum of all that the industrious and ingenious designers of them, have to shew, is only '*tanquam tabula naufragii*.' So far, however, as such projects originate in the best feelings of the heart, and are intended to subserve the cause of revealed truth, we feel inclined to treat the originators of them with respect, and their productions with more than common lenity.

The design announced in the title of the work which stands

at the head of this Article, is one of no common importance; it would seem to require, not merely a most comprehensive acquaintance with the political and secret history of the period of which it proposes to treat, a sound and well-informed judgment, and a thorough knowledge of the principles of moral science: the qualifications of even the philosophic historiographer, connected with the most pure and ardent piety, are not sufficient to ensure success in such an enterprise. The mind must be capable of abstraction, must be capacious and discriminating, in a greater than ordinary degree, which can hope for a moderate share of success in developing ever so short and contracted a portion of the Divine moral government. How far Mr. O'Sullivan has been successful we shall speedily notice; in regard to his pretensions, he may be allowed to speak for himself.

'The subject is very important and interesting, and the design may be considered new. For though many writers have incidentally alluded to the happy arrangement of affairs which facilitated the Reformation, and observed the assistance which society received at its different stages, from many singular causes, which they have piously ascribed to Providence, yet none have given the subject that enlarged and ample consideration, which its importance demands, or furnished proofs of a *regular and systematic* plan of moral government, sufficiently full and satisfactory. It is in the hope that a strict and exclusive attention to this subject may have enabled me to treat of it more clearly than more able writers, who have only glanced at it in a cursory way, that this book is offered to the public. The reader must not expect to find any sufficiently detailed account of British or Foreign politics during the period in which we are engaged. I have merely related such events as were immediately subservient to the plan of moral government which I have attempted to explain; and such others as may enable the reader, without relying solely on his own previous information, to perceive the progress of a complete and regular system.' *Preface*, pp. 7, 8.

A strictly philosophical survey of the agency of Divine Providence, either in the history of nations, involving a general view of the well-being of the whole species, or an abridged and hasty sketch of any inferior section, including so many distinct, and, to as this life, often opposing interests; has always appeared to us to be one of the most difficult achievements of the human mind. No doubt, it is one of the appropriate exercises of true piety, to trace through all the intricate combinations of second causes, the felicitous accomplishment of those portions of the Divine plan, which relate to ourselves, and which, so far, seem to have their issues with us. The mind which has been familiarized to the recognition of the Divine benevolence, in the scenes through which it has passed, may

find reason, at every step of this private retrospect, to confess the agency of a beneficent Providence, and may even see to a very great extent, how "all things have worked together for good." And when all these results of Divine Providence are connected with the felicities of the Eternal world, he may, without difficulty, conceive of the course through which he has been led, as having been, all circumstances considered, the very best. And so far this survey may accord with the superintendence of a Being infinitely good and wise. Hence he may derive powerful arguments for the existence of such a Providence, and for its specific quality, as particular. It is in the same view, also, he will find the most touching and efficient motives to gratitude and future confidence. But at every step beyond the circumference of this contracted circle, our difficulties increase in a more than geometrical ratio. We become bewildered in a world of figures of all shapes and dimensions, which we know not how to reduce to any order, or to any conceivable system. We see the agency of Providence so indefinitely varied, capable of aspects and interpretations so different, so many points of intersection and counteraction between Divine volition and human volition, and, in the vast majority of cases, so mournful a predominance of evil, that we cannot profess, *from such a survey alone*, to support the doctrine in question.

Though, from the dictates of Revelation, we feel impelled to believe in such a superintendence of human affairs, as is perfectly good, and consistent with the attributes of the great Moral Governor, yet, the issues of his government, as they are seen only in this life, and in the present state of things, and without a knowledge of their relations to other parts of the universe, leave us utterly incapable of inferring the infinite goodness of that government. We feel perfectly confident that, if there is a system and a plan pursued by the great Governor, it must have its chief and ultimate respect to the future and eternal state; and this reference must with him be universal and supreme, as to the parts of the present system; for this reason, therefore, no detached part can be a criterion of the whole, no view can be complete which is not as wide as HIS,* and no survey of the

* 'We ought to possess not much less than his omniscience to be able to comprehend the reasons which have guided, in every instance, the determinations of his Providence. It should be enough to us to know that, whatever these reasons are, they must be worthy of infinite intelligence, or at least, of a piece with that perfection of wisdom and art which we see in the whole of the inanimate creation.'—*Price (Dr.) on Providence*. p. 13.

ends of this system can be correct, which does not embrace the ends which HE is pursuing : how then, are they to be apprehended by creatures like ourselves?

We wish not to be misunderstood, as if we were for prohibiting all endeavours to trace in the great political and moral changes, which are so continually taking place, the presiding wisdom and over-ruling power of the great Lord of all, or as if we thought that no visible progress is taking place in the accomplishment of his profound and gracious designs. Far otherwise. We think that, inspected by the light of Revelation, the page of history will afford many impressive and grand exhibitions of a presiding Providence, and that the whole past scene will supply adequate proofs of design and system ; perhaps we ought to say, rational proofs of a good design ; but not, by itself, sufficient proof to warrant the inference, that the whole is *the best* that infinite goodness could possibly have devised. Surely, it is not in any of those isolated or, rather, fragmentary views of the mighty plan, which we are capable of taking, that any argument can be grounded one way or the other. We, therefore, deprecate resting the proof of the doctrine of Providence, or of the perfect and infinite goodness of Providence, upon any survey that does not take in the whole, that does not view present events in their future, and remote, and eternal issues.

None can believe more firmly than ourselves, in the doctrine of Providence, and in its particularity ; but we feel constrained to say, that, in many cases, and indeed as the doctrine bears upon the mighty mass of created intelligences, it is *pure belief* ; for we confess our absolute incompetence to say from *actual observation*, and in the train of fair inference, how far the best has been done. To us, in a multitude of instances, better seems conceivable. And yet, the doctrine implies the belief, that the greatest possible good shall be effected. We are sure, '*a priori*,' that it is so. But to prove it so by induction from fact, is what we dare not attempt, and what we are strongly disposed to assert, no finite mind can do. Nay, we feel inclined to think it somewhat probable, that this very subject will be a problem of sufficient complexity, to engage in its solution the perfected faculties of human, and of angelic intelligences, through the eternity to which they are destined. And, even then, the final issues, perhaps, of the amazing scheme, may be remote or concealed from their concentrated inspection ; since it is conceivable, that, at the utmost imaginable distance forward in that Eternity, these intelligences may be as far as ever from a comprehension of those essential principles in the system, which have their origin in the abysses of the Divine

Essence, where we are sure there will be found insurmountable obstacles to a full understanding either of God or of any one of his attributes. We admit, indeed, that the fact of the unceasing, omnipotent, and universal agency of the Supreme Being, is sufficiently exhibited in every department of the creation. Let these parts be contemplated individually, and analyzed to the utmost possible minuteness; or let any number of them be viewed in their physical relations, in their fitness to one another, in their harmony and systematic beauty, in their multiplied and diverse uses, in their connexion with the material universe; and then, let the subserviency of the whole to the intellectual and moral economy of man be considered; and let these relations among animate and inanimate, material and intellectual things, be connected, as they manifestly are, with the highest possible interests of the rational being, his immortality, his eternal happiness; and we shall have, indeed, magnificent illustrations, and irresistible proofs of the Being and Attributes of Deity. But when we enter, what may not unfitly be denominated the region of combined agencies, when we consider human volition and human power in combination with those of angelic beings, both good and bad, and all these in an infinite variety of ways, connected with, and subject to the Divine Agency; when all these distinct, opposing, or combined powers, are viewed in a state of incessant and intense action, through the whole system of the moral world, or even as they may bear upon one single event, we must confess, that like an untaught eye looking on a complex piece of machinery, we can only see one wheel moving one way, and one another, and numberless intricate evolutions, which have no *visible* tendency to the end for which the whole is designed. We conceive, that though, here and there, an event may be seen which illustrates the doctrine of Divine Providence, in a very striking manner, yet, it will not do to pursue the doctrine through *each* distinct event of the moral and political world. We may believe that the whole is harmonious, and is tending to one distinct point; but it is not in contemplating the units of this wonderful series of transactions; it is not in viewing the plan of the Almighty in detached sections or periods, that we can gain a truly rational proof of the doctrine in question, or a consistent idea of the infinite goodness of that Being, who presides over the whole. This must, in a system which has admitted the existence of evil, be a matter of faith, and until the issue of the whole scheme arrives, must rest on the assurance he has himself given, and which reason confirms, that he is infinitely good. This point our readers may see ably argued by Dr. Samuel Clarke in his twelfth Proposition of the Being and Attributes of God.

The volume before us does not indeed profess to offer any reasonings upon the ultimate ends of God in the Reformation, nor any abstract speculations upon the system of Providence. It does not even attempt to view the Reformation effected in this country, in any of its relations to the system of Providence at large, or to the advancement of a similar reformation in the other nations of Europe; it does not attempt to detail the actual, or the principal benefits already derived by this country, or yet to be derived, from that event; but taking it, we suppose, as an admitted fact, that, upon the whole, the benefits of the Reformation have been very great, and hinting in no very obscure terms, that the production of the English Episcopal Church, was the *chef d'œuvre* of the whole series of events, from the Reformation to the Revolution in 1688, he proceeds throughout the volume, to detail those great events and circumstances, both antecedent and concurrent, which tended to the accomplishment of the end which Providence is supposed to have had in view—the Establishment of the Episcopal Church in its present state.

The following is the development of the Author's intentions, and exhibits a specimen of the mode of reasoning which he every where pursues, though not always with equal success.

‘In order to avoid the dangers of mistake, or oversight, I have confined myself to a period, within which, a distinct and definite portion of one of the systems of providential government, which are pursued, is, as I conceive, comprehended. It is a period, within which, changes have taken place in our religion and government, incalculably the most momentous that have ever occurred. We shall have occasion to consider the rise and progress of the Reformation, together with those principles of civil liberty, which began to prevail about the same time; and how they both, from small beginnings, proceeded, gradually increasing in strength, until they at length terminated, the one in that happy settlement of religious affairs, which is at present established by law; the other in that wise and equitable adjustment of political rights, which is recognised in the constitution. In the course of these changes, it will be found, that the events, out of which they arose, were marvellously accommodated to the gradual and complete development of the principles which were in the end successful. And from the singular aids which the system of religious and political improvement received, at its commencement, throughout its progress, and until its accomplishment, we may fairly conclude, that it was upheld and promoted by the Supreme Being, who can make the perverse actions, and the interested policy of man, subservient to his gracious purposes, and convert events, which are apparently fraught with the most direful consequences, into the happy means of ameliorating the moral and political condition of the human race. But in order to proceed in a matter of this importance, with all due caution, it will be first necessary to

ascertain of what nature and character those events must be, from which we are authorized to conclude, that sublunary affairs are, in reality, under the immediate controul of providence.

‘If any number of individuals should conspire to forward a particular scheme, and should, through a series of ingenious devices, at length effectually accomplish it; this being the result of human contrivance, and human foresight merely, we could not with propriety, refer it to providence. If many individuals, even without concert, appeared occasionally to assist in promoting some desirable end, whilst they were respectively intent on other objects, we might think it extraordinary, and regard it as one of those lucky accidents which sometimes occur in life; but we would argue rashly, if we from thence concluded, that it was intended by providence. These things we often experience, and it is not in the nature of chance, to *prevent* combinations of events from taking place, which, if considered in themselves, have many appearances of design about them. Thus, if two persons, ignorant of the game of chess, should sit down to a chess table, and amuse themselves pushing the men about, they might accidentally, in some few instances, appear to be playing a game with skill: the men might be occasionally disposed in good order. This, however, could only be momentary, and these appearances must vanish very soon, insomuch, that if two such persons kept up the appearance of skilful play for half a game together, it would be looked upon as next to a miracle. But if the principal ministers in the several courts in Europe, seemed, by their measures, to be acting in concert, for some beneficial end; if these appearances were kept up by their successors, for a great number of years together; if the great men, who figured on the theatre of public life, seemed to be called into action, and to disappear, just as the exigencies of this system required; if the course of events, over which they had little controul, was wonderfully favourable to its successful accomplishment; and if, at the same time, we had the most satisfactory proof, that this was done without any concert; that such concert was altogether impossible; and that the agents concerned in it, always had other, and frequently adverse ends in view, I would as soon believe, that the two persons above mentioned, could play a series of difficult and interesting games of chess, by shuffling the men about promiscuously, as that chance could have given birth to this wisely concerted scheme, which had been carried on so long, in which nothing appeared undesigned, but in which every thing indicated the most profound design, and the most skilful arrangement. No, though chance does not preclude occasional appearances of design, in things which are purely accidental, yet as chance never acts uniformly and consistently, so we should never attribute to it those systems which have been contrived with wisdom, and pursued with regularity, for any considerable length of time; and if such systems are not referrible to the intentional co-operation of the agents concerned in them, they must be attributed unreservedly to the wisdom and goodness of providence.

‘The reader will judge, whether the system which I have attempted to develop, corresponds in any remarkable manner, to the case just

supposed. He will judge, whether, supposing the establishment of orthodoxy, and a far improved form of government, to be the end in view, this end has been pursued by means, sufficiently curious to indicate design, and during a period sufficiently long, to render the induction complete, and to justify the conclusion, that the whole have been under the direction of providence. I shall now proceed to another part of the subject.' pp. 7—10.

So far as Mr. O'S.'s design extends, we cannot but admire and commend its piety. Yet, we cannot dissemble the embarrassment we feel upon the deficiency of proof, through the whole course of his argument, not of an over-ruling power, but of Divine goodness. To sustain the doctrine of Divine Providence, we must have more than illustrations of the defeating of this or that human project, or the destruction of certain forms, or names, or parties, which are *supposed* inimical to the good designs of God. We must be shewn how more good, upon the whole, has resulted, than could have resulted, on the success of the measures which were frustrated; else we are left incapable of deciding which was the design of God, the project that was defeated, or that which was successful. Here, indeed, like all other writers upon this mazy subject, the Author completely fails. He does not bring one argument to bear upon the doctrine of Divine Providence, as we understand that doctrine, viz. the superintendence of *Infinite Goodness*, in connexion with all the natural attributes of Deity.

We have to complain also of a want of plan and arrangement. He follows merely the chronological order of the events; and as these were connected with one another, not always immediately, but sometimes very remotely, and as a given event might be produced, not mainly by those that directly preceded it, but by others at a considerable distance in past time, there is great appearance of confusion. Throughout the whole essay, there are no distinct points, no resting places for the mind. We are set upon no eminences, from which we may see, at certain given intervals, the meanderings and reversings of this mighty stream. The subject is presented to us in the form of one long historical essay of nearly two hundred pages, without sufficient continuity, in the illustrations and reasonings, to make the whole appear connected and unbroken; after which, follow about thirty pages of 'Conclusion,' which we hardly know how to characterize. They are made up of miscellaneous remarks on the early history and genius of Christianity, the general plan of Providence, the Author's views of his own performance, and conjectures on the probable engulfing of all sects and parties in that sea of pure and crystal waters,—the Established Church. Thus he says at page 206, 7.

'The degree in which the rapid spread of education has, of late

years, raised the intellectual character of the people, must wean them by degrees, from error and extravagance. It is to the ameliorating influence of education that we must principally attribute the great difference which exists between the sectaries of the present day, and those who appeared during the civil wars in England. If we should only suppose that a similar improvement may be expected, after a similar lapse of time, how bright and cheering is the prospect! We may then hope that the understandings of the people will be educated quite up to the level of the Established Church, and that they will be not only generally agreed on the most important points of doctrine, but also that they will entirely acquiesce in that solemn and orderly performance of divine service, from which they could only be induced to deviate by the irregular efforts of untutored zeal, acting upon the susceptibilities of a newly awakened morality.

'Morality has often been compared to taste; and they resemble each other somewhat in their progress. The young man of genius, when he first sits down to compose, indulges himself in flights of fancy and extravagancies, which, when he has improved his mind by study and exercise, he does not suffer to disfigure his more mature production. In like manner the religionist, whose moral feelings are strong, and have been powerfully excited, feels delight in those devotional exercises only which stimulate his tendency to excitation. But afterwards, when the practice of the christian virtues has become familiar to him, he is less frequently agitated by these violent emotions; and subsides gradually into a calm and tranquil piety, which, while it is more constant and equable, is also more pure and elevating, than the cold declamations of the moralist, the unpremeditated rhapsodies of the fanatic, or the solemn and sanctimonious observances of the mere pharisaical devotee.' pp. 206, 7.

The facility with which the Author can make Providence speak his own language, may be seen in the following passage, which might be paralleled with many extracts from History fatally repugnant to the object he had in view.

'In like manner, sudden and unexpected deliverances *when considered in themselves alone*, prove nothing. But if, when viewed in their connexion, they all seem to tend to the same end, and exhibit the outline of a plan for the improvement and security of religion and government which appeared to have been pursued for a length of time, with surprising regularity; in that case, indeed, it would be as preposterous in one observing all this, to deny, that the whole was contrived by the wisdom, and upheld by the power of Providence, as it would be in the astronomer, now that the order of the heavenly bodies stands revealed in the full blaze of science, to deny the presiding divinity of HIM, who suspended, and set in motion the universe.

'During the reign of James, Arminianism made a considerable progress in this country, and greatly served to soften the spirit of the times, by counteracting the innovating eagerness of the Puritans. The principles of this belief were patronized by the court, and the

Episcopal clergy; and thus a kind of support was secured to the weaker cause, which enabled it best to contend with and bear up against its numerous and zealous adversaries. The partizans of the court creed carried their tenets to an extreme, perhaps not less objectionable than that to which those who favoured the Calvinistic doctrine carried theirs; and they then, doubtless, mutually served to exasperate each other. But the nation was now about to be involved in civil war, and the events which follow must be viewed, principally, with reference to that object. The struggle for religion had already been well nigh attended with the requisite success: now is about to commence the struggle for liberty. The reader will have occasion to observe, how wonderful the preparation of circumstances was, by which it was preceded; and how beautiful the order of things which arose out of the temporary derangement which took place in the affairs of the kingdom. He will also see how, whilst the contentions between Arminians and Calvinists contributed to the security of the established church, that between republicans and royalists, served to procure civil liberty; and how, after the temporary abolition of Episcopacy, and disuse of King Edward's liturgy, events were so ordered as to lead to their permanent and joyful establishment and re-adoption.' pp. 126, 7.

Now, we have serious objections to his whole manner of treating this profound and delicate subject, which we shall take the liberty of stating. First, he dwells too much upon the merely temporal and political consequences of the Reformation, and not sufficiently upon that, which our readers will admit, must have been a more direct and sublime end of Providence, the spiritual interests of the nation. Every one must have noticed how frequently Divine Providence, in pursuing this end, completely sacrifices temporal and political advantages. To have rendered his illustration complete, he ought to have estimated the direct moral and religious benefit, which accrued to the nation during the period of which he writes.

Secondly; we think, that without violating the unity of his design, he should have exhibited the effects of this whole series of events, from the Reformation to the Revolution, as exhibited in the present moral and political aspect which our nation presents to all the world. Here, he might fairly have taken occasion to throw much light upon the probable intentions of Providence in making England so early, so memorable, and after so long a struggle, the permanent depository of the principles of the Reformation. It is not easy to say how much more interesting his volume might have been, had he viewed all that is past, as only preparatory to those great results which may be confidently anticipated, through the operation of those vast and numerous moral machines, which owe their existence to the principles, and their vigour to the spirit of the Reformation.

mation. For in these he might have held up to view an instrumentality calculated to render permanent and universal what has hitherto been fluctuating and local. Here he might have exhibited, not so much the strugglings and strivings of the reformed principles, as their direct operation upon the moral condition of men; not the field of battle, but the spoils of victory. We consider the seminating principle of the Reformation to have been essentially, *The unsophisticated and exclusive authority of the Bible*. It is this simple but momentous principle, that will, in our own age, do more for the liberation of mankind from spiritual and political thralldom, than has ever been effected by all the theories and speculations of deistical and atheistical Emancipators and Reformers of every age, not excepting the last that has nauseated the public with his nostrums and his rhapsodies. This is the lightning from a higher sky, that will set fire to the hay and stubble of human opinions; and which will consume, as with the breath of the Almighty, all systems of false religion, and all those corruptions of the true, which curtail or deteriorate its benignant effects. We wish to hear more of 'THE BIBLE;' 'THE BIBLE ALONE, THE RELIGION OF PROTESTANTS.' If every thing in religion is reduced to this standard, we shall then witness a rapid and extensive melioration in the condition of Europe and the whole earth; we shall then see brought into full play, before the eyes of the world, that mighty engine, which will overturn the whole kingdom of darkness.

Our Author does not appear to be sufficiently awake to the present most exhilarating of all the effects of the Reformation and the Revolution; nor does he seem adequately alive to the glowings of that first principle which produced them both. With his eyes thoroughly open to the state of the nation, we know not how he could have ventured to say so much of the excellence of an ecclesiastical system, the influence of which is employed to bring into disrepute the principles of the Reformation, and to throw a veil of odium over the exertions of those who are the only legitimate inheritors of those principles, on which the Revolution is bottomed. In short, as far as the spirit of the High Church party is concerned, to which Mr. O'Sullivan appears to be attached, the design of Providence in the Reformation, as to its beneficial effects, is exposed to a powerful, and malignant, but we are persuaded, a vain counteraction. That spirit which is now aiming to enforce submission to Church authority, distinctly as such, is not the spirit of the Reformation; and its very existence ought to rouse to jealousy every heart that gratefully cherishes the recollection of the Reformation and the Revolution, and the memory of the men that were instrumental to both. Those narrow

and anti-christian views of human policy, or church policy, or any other policy, which would abridge the reading, limit the circulation, or *engross the interpretation*, of the sacred word, are repugnant to the very spirit of the Reformation; and are calculated to lead us back again to the old fetters of ecclesiastical domination.

Upon the assumption, that it was the ultimate end of Divine Providence, to establish permanently that precise form and order of Christian worship which we see supported by the laws of the land, as the exclusive establishment of the nation, Mr. O'Sullivan has not been altogether unsuccessful, in so grouping and selecting events and characters, as to shew how this has been brought about; and how both Papists and Puritans, have, in fact, been outwitted by Episcopalians, who have, after all, managed to keep the secular power in their own connexion. But to us it does appear, that he ought to have shewn, before he had assumed his principle, that, of all systems, Episcopacy is the most successful in advancing that which is supposed to be the great end of Providence, the spiritual and eternal interests of mankind. Otherwise, it would seem that his whole train of reasoning wants a foundation; or that, at last, it rests upon an hypothesis. From the present predominance of Episcopacy, we can argue nothing in favour of its being most acceptable to Divine Providence; any more than the Papist, from the prevalence of Popery in nations where, after long and severe struggles, Protestantism is still repressed, can fairly infer the acceptableness of his system to the Divine Being. Indeed, the ground upon which his argument proceeds, is, when carried out into parallel and analogical reasonings, completely fatal to itself. The fact is, we can infer nothing one way or the other, from the success of one system, or the failure and unpopularity of another, as to the favour or opposition of Divine Providence to those systems respectively. Therefore we cannot judge of the specific portion of direct influence, which, at any given part of this series of events, the Divine Being might throw in, or withhold, for the accomplishment or deferring of his designs; or how far, he may yet have left the principles of evil to work out their own ends, at certain parts of this chain of occurrences, as, in many other instances, we are compelled to confess has been the case. It must be evident to every reader, how easy it would have been for each successful party, in the day of its success, to have reasoned as the Author has done: and all will admit how easy it now is, to conceive that at some future period, the removal or modification of episcopacy, may leave room for the application of his reasoning against the system it is now employed to support.

A third objection is, that he dwells with too much complacency, in the close of his argument, on the present high and advanced state of the Christian profession, as if, indeed, our ancestors had all been either fanatics, or babes, or pigmies, in comparison with ourselves. Now, we are convinced that there really was, upon the whole, quite as large an amount of enlightened, and consistent piety in the kingdom, in the days of these struggles, especially towards the latter part of them, as at any subsequent period. Nothing short of the most decided, and heroic, and even *general* attachment to Scriptural truth, could have brought about those astonishing and noble contentions for all that was valuable to Englishmen and dear to Christians. There was an elevation in the tones of true piety, a strength and vigour in religious sentiment, a rigid conscientiousness and superiority to sinister ends, as well as a masculine sublimity of character, not in the chiefs and leaders only, but among the secondary agents and adherents, which must clearly mark out the period our Author has chosen, as the age of the great men of this nation, in every sense in which that epithet can be applied to mortals. For specimens of all that is fervid and devout in piety, holy and laborious in life, as well as heroic and disinterested on great and trying occasions, we must look to that very period of our annals, which some writers are fond of describing, or alluding to, as a sort of relapse into the dark ages; a night, or a winter, during which, under frozen clods and blasting winds, those precious seeds lay dormant, that have now burst forth at once into the utmost beauty and fruitfulness. This is too much the temper of the volume before us. It seems as if the present was the age for which all other ages had been; and the Church of England, the church, for which all others had only prepared the way.

A fourth objection we have to offer, relates to the scanty reference made throughout, to the ushering in of a brighter age, both in politics and religion, than even the present. We think, that to the eye of the Christian philosopher, the survey of the part of the system of Providence already completed, must be so perplexing and obscure, or even awful, that he ought not to pore over it, without calling in the light which prophecy offers towards the discovery of a design, worthy of the great and good Creator. The relation of the past and the present to the future, must not, in a philosophical review of Providence, be passed over in silence. For though we cannot delineate one particle of the yet future effect of existing causes, the field of vision ought not to be hedged up, or terminated so abruptly. Let the eye pore, though it be upon darkness, rather than close it where history terminates. Let the imagination realize

the delightful vision which is denied to sense, and, by the aid of revealed predictions, conjecture at least some relief to the gloominess of the past. There is no event, however inconsiderable, but has its share of influence, and there is nothing that has transpired, but has its relation to some events yet remote, or at least future. By circumscribing our view, therefore, we abridge the doctrine of Providence of half its interest, and nearly all its sublimity. The future part of this scenery is ably touched by Bishop Butler. He leads the mind to the verge of an interminable and prolific field of devout speculation in the following passage, for the introduction of which we make no apology.

‘ In this great scheme of the natural world, individuals have various peculiar relations to other individuals of their own species. And whole species are, we find, variously related to other species, upon this earth. Nor do we know, how much farther these kinds of relations may extend. And, as there is not any action or natural event, which we are acquainted with, so single and unconnected, as not to have a respect to some other actions and events : so, possibly each of them, when it has not an immediate, may yet have a remote, natural relation to other actions and events, much beyond the compass of this present world. There seems indeed nothing, from whence we can so much as make a conjecture, whether all creatures, actions, and events, throughout the whole of nature, have relations to each other. But, as it is obvious, that all events have future unknown consequences : so, if we trace any, as far as we can go, into what is connected with it ; we shall find, that if such event were not connected with somewhat further in nature unknown to us, somewhat both past and present, such event could not possibly have been at all. Nor can we give the whole account of any one thing whatever ; of all its causes, ends, and necessary adjuncts ; those adjuncts, I mean, without which it could not have been. By this most astonishing connexion, these reciprocal correspondences and mutual relations, every thing we see in the course of nature, is actually brought about. And things seemingly the most insignificant imaginable, are perpetually observed to be necessary conditions to other things of the greatest importance : so that any one thing whatever, may, for ought we know to the contrary, be a necessary condition to any other.’—*Analogy*, p. 171, 2.

We consider the sentiment of this passage, as it exhibits a principle upon which our Author might have wound up his work, with an intensity of interest to the pious mind, necessary to be deeply impressed upon every one who attempts to

survey any series of Providential occurrences ; and any thing short of such a sentiment, in the review of great past events, must be culpably deficient. In closing our objections, we have only to state, and it shall be briefly, that the Author has dwelt too much on the grander articles of historic relation, and not sufficiently on some of those minor occurrences, or inferior characters, by which the designs of Providence are often effected. It is the remark of Lord Bacon, in his "Advancement of Learning," that, 'Seeing it is the workmanship of God alone to hang the greatest weight upon the smallest wires, it comes many times to pass that such a history, pursuing only the greater occurrences, rather sets out the pomp and solemnity, than the true resorts and intrinsic contextures of business.'

Upon the literary merits of Mr. O'Sullivan's performance, we have not much to say. It is free from glaring defects ; but it has certain negligences which time may correct. His knowledge of history is highly respectable. We are, however, compelled to say, that in almost any other project he would, probably, have been more successful ; and we can add, that the causes of failure, after all, belong more properly to the subject, than to the Author. His mean and canting abuse of the Puritans we did at first design to expose ; but he has so completely counteracted it himself by the high station he has assigned them, and the testimony he has been compelled to bear to their integrity, piety, and love of liberty, as well as to the claims which an infidel historian has allowed them to have upon the gratitude of every Briton, that we are not anxious, on this occasion, to say any thing more in their favour.

Art. IV. *The Old Man and his Grand-daughter at E—*: By James Harrington Evans. Fourth Edition, 18mo. pp. 104. Price 1s. 6d. 1817.

THIS little book would not bear us out with propriety, in any general discussion of a subject that urges itself at present upon the consideration of every one who is concerned for the interests of pure and undefiled religion ; we mean the prevalence, under some novel circumstances, of Antinomian corruptions. An occasion may, perhaps, before long, present itself, which may call from us a full expression of our views on this momentous topic, especially as it stands connected with the question, How far may the consolatory, sanctifying, and very simple doctrine of free, full, and finished salvation in Christ, exist under incumbrances, or have suffered deterioration in the several evangelical sects among us ?—We confine ourselves at present to one or two very brief remarks, and determine to forget every thing we may have learned *out of court*, as to the

system and practices of the Author and his friends ; neither shall we allow ourselves to be influenced by any such by-evidence, to put a lower construction upon suspicious expressions than the best they will bear. It is the privilege of those who are conscious of being so much in possession of themselves as to be able to exercise a wise and exact discrimination, that they can, with an unanxious frankness, bestow the full measure of deserved commendation upon the individuals of a party, or the parts of a system, which they feel themselves obliged to oppose. We aspire to this privilege. And there is another privilege to which we aspire ; we mean, that which results from the being free, in some comfortable measure, from those interested views, and those unholy passions, which raise, and which keep up when it is raised, the hue and cry of party against party. We aspire to the privilege of exercising " love unfeigned towards all them " that love our Lord Jesus Christ in sincerity," in spite of their weaknesses, their faults, their errors, or, should it so be, their unworthy treatment of ourselves. On the other hand, we will not be classed with the unwary, who, by good words and fair speeches, are led astray from the truth, and under the semblance of the best things, receive death into their souls. While so many about us are exhibiting the symptoms of their having imbibed a mortal infection, we must not receive the most wholesome food without examination, lest we eat that upon which the serpent has crawled.

We can, however, without hesitation, say of the conversation of the ' Old Man at E.' that it has much of the simplicity and unction of Apostolical Christianity ; we hear in it that cheerful sound of the silver trumpet, which is as life from the dead to him who is truly wounded in spirit, and we think we perceive something of that freshness of impression of Gospel truth, most usually found in those who have been taught of God, greatly to the exclusion of human teaching.

M—, a young man ignorant of religion, meets accidentally the ' Old Man at E.' over the grave of his grand-daughter : their conversation occupies the volume.

' Mary,—is gone to her home ; she has left a poor and empty world for that place where the wicked cease from troubling, and where the weary are at rest. She shall hunger no more, neither thirst any more.—You think, then, that she is happy?—*Think, Sir,* replied the old man, *I know that she is.*—How is that possible? said M—. Sir, rejoined the other, Mary was a believer in the Lord Jesus Christ.—But are not all Christians believers?—All who are Christians *indeed*, but not all who are *called* Christians ; " He that believeth on " the Son of God *hath* everlasting life." This is a plain and positive declaration—no condition is attached—no exception is made—he that believeth, every one that believeth, every one that ventures upon

Jesus for salvation, for this is the act of faith, hath everlasting life — My poor girl was acquainted with one whom the world despises. She knew him, whom to know is life eternal. What is his name? said M—. His name is Jesus.'

The points of doctrine discussed, are the mystical union between Christ and his Church, and the Election of Grace.

'In the receiving these truths into her heart by the power of the Holy Ghost, (the old man remarks), my dear Mary found that peace which passeth all understanding—believing the record which God gave of his Son, she saw herself one with him—in him pardoned—in him justified—in him complete—in him perfect. But how, continued M—, could she know all this? The faith of my daughter, replied the old man, was a very simple one—Mary's creed was drawn not from the systems of man, but from the word of God.—Reading the Bible one day she came to this verse—"All that the Father giveth me shall come to me; and him that cometh, I will in no wise cast out"—then, said she, is my soul saved—for Jesus, to whom can I go but unto thee? Thou hast the words of eternal life—where can I look for pardon but to thy blood? where can I look for acceptance but to thy righteousness?—Lord, I come, and thou wilt not cast me out—no, thou sayest it, thou wilt in no wise cast me out—nay—thou hast spoken it, Lord, and thou canst not cast me out. Had some one gone to her bed-side, and told her to take comfort in herself—in her holy desires—in her spiritual affections—in her past life—Miserable comforter! she would have said,—No—Jesus is my comfort—my salvation—my hope—my life—my all. He is my peace—it is not self, but Jesus—it is not my work but his work—it is not my righteousness but his righteousness—It is not my holiness but his holiness which can give my soul rest. And yet, stranger, let me say that Mary received the truth, not in word only, but in power and in the Holy Ghost. As far as man can judge of the faith of another by outward conduct, her's was indeed the faith of God's elect. In her life and conversation she appeared to adorn the doctrine of God her Saviour.' pp. 89—96.

That activity, intellectual and moral, which commonly distinguishes a nascent party, and which gives it so much advantage over the adherents of long-established forms, generates an impatience of the antiquated phraseology, even where precisely the same *thing* is intended to be expressed. Indeed, whoever thinks for himself, in doing so, must receive a strong impression of that inadequacy and confusion which are the inseparable imperfections of language as the vehicle of thought; and it is hard if he do not imagine that he can invent a system of terms, much more closely allied to his conceptions, than that which he finds in common use; at least, better adapted to prove to others, that he has himself made an excursion into the world of *things*, and has brought back something which had been overlooked by other men. These novelties, however, will not fail to give offence, and occa-

sion debate : debate, while it widens external separation, seldom fails to produce in the minds, at least, of the more acute disputants, a secret conviction that absolutely nothing but an unmeaning phrase, preserves both parties from the mortification of a confessed agreement. This consciousness, we believe, too often urges the aggressor to fit up a doctrine that shall be a solid something, to prevent his 'great point' from crumbling into ashes, which, once upon the ground, neither ingenuity nor zeal shall be able to gather up again.

The greatest prudence, delicacy, and forbearance are therefore called for, in handling the *new coinage* of a rising and active party. We should often be disposed to waive a strictly theological discussion of the propriety of particular terms ; and, to those who use them as if their salvation depended upon their incessant iteration, make an appeal of this kind. If our opinions are the opinions of the Apostles, if we think as they thought, if we cannot pretend to any further insight into the mystery of Redemption than they enjoyed, can we not be content to express ourselves nearly as they expressed themselves ? for although much may very properly be said, which does not occur in so many words in the Bible, surely, upon the most essential doctrines of religion, which passed from the pens of the sacred writers under almost every possible form of direct and allusive expression, there can be no necessity for the perpetual recurrence to phrases which not only do not occur in Scripture, but are manifestly of a different stamp from any thing we there meet with : not only the words are not the same ; the *style* is not the same ; the direct impression produced by them, is of a different kind.

Let this test be applied to some system allowed on both sides to be anti-scriptural. Let us listen to the devotions, so called, of a Socinian assembly, or take up at random a merely hortatory passage from the writings of this party. Previous to all discussion, is it not manifest and flagrant, that these persons find it impossible to express *their* views, and *their* feelings, in the terms which sufficed to—which were selected as the most significant, from the stores of a very copious language, by—the first teachers of Christianity ? Is it not most apparent, that when writers of this class relieve themselves from the toil of perpetually outraging honest words, and, like honest men, express themselves naturally, and in their own language, their style is not more foreign to that of the Apostles, than are the dialogues of Plato, or the Shasters of the East ? a style, indeed, which may well excuse him who employs it, from the reproach of the Cross ; for who would say to such a one, “surely *thou* also art one of them, for thy speech bewrayeth thee ?”

Like causes produce like effects : where the faith is aban-

done, the idiom of the Bible is relinquished ; where the faith, though essentially retained, is distorted, strange phrases, which shock the ears of the simple and uninitiated, which delight the shallow by their appearance of paradox, which, from their ambiguity, are the fit instruments of the designing in leading astray the unstable to their own destruction, and which, some of them, seem *contrived* to tempt the licentious to the most horrible abuse,—such terms, we say, are introduced ; they become the form and the matter of all discourse, they are placed in the focus of choice sentences, they are considered as containing the very essence of Gospel truth, and do, to a great extent, supersede those “ sound words which the Holy Ghost teacheth.” Of what then is such a state of things the sign and symptom ? We think it is the infallible symptom of a human corruption of Divine Revelation. What we say of phrases unauthorized by the inspired writers, is, of course, applicable to the constant employment of Scripture terms, in a sense obviously different from that in which they are used where they occur ; and even to the very disproportionate and exclusive use of such terms in their proper sense.

For the present, we must leave it with those of our readers who have had opportunities of becoming acquainted with facts to judge, how far these remarks are appropriate to the case of those among us, who are loudly and unremittingly laying claim to an exclusive knowledge of the Gospel, those with whom, according to their own account, wisdom shall die,—the favoured Israel, dwelling in the Goshen of our land.

We have already spoken in commendation of the little volume before us, and, had we known nothing of the state of parties, or the name and religious connexions of the writer, a few objectionable expressions which it contains, might have passed us almost unnoticed : it is as samples, as symptoms, that they arrest our attention. Neither indeed are they at all of that offensive class that would call for a severe reprehension ; and we refer to them chiefly for the sake of enabling the pious Author, if he be so disposed, to follow up and improve the hint we have suggested. Where, then, in the Bible, we would ask, is sin called an *unpardonable* thing ? or what is the use of so calling it, unless it be to amuse the vulgar with a paradox ? The pardon of sin, is the separation of the consequence from its cause—of punishment from offence. The Gospel exhibits to men the wonderful expedient by means of which this disjunction may be effected, and yet God be just—that is, to Himself ; and it declares that he is a God *pardoning* iniquity, and *passing by* transgression. (p. 26.) Believers are indeed spoken of in the Bible, as being made righteous in Christ ; and we read of the chastisement of their peace being upon Him ;

but where do we hear of *their enduring* the punishment of sin in him? Christ made his soul an offering *for* sin. He was made sin, that is, a sin-offering, and *he* endured the curse; but it is only by putting an unusual sense upon words, that it can be said without blasphemy, 'that we were not more sinful than he was *sinful* in God's sight.' (p. 89.) At page 55, the Old Man professes his conviction, that 'election is a most *awful* act of God's sovereignty.' There is a sense, indeed, in which all the acts of Him who is "fearful in praises, doing wonders," are *awful*; but we suspect Mr. Evans had something more than this general idea in his mind in employing the epithet. If he had not, we recommend him to study more precision in his language; if he had, and intended to involve in the minds of his readers the doctrine of a sovereign election of grace, with that truly *awful* consideration, the final perdition of ungodly men, with which the *sovereign* acts of God have exactly as much to do as has the sun with the darkness of midnight;—if this be the case, we must very strongly recommend him to reconsider some important points of theology, which, we fear, exist in a very crude shape in his mind, lest, in speaking of the Divine character and ways, he be chargeable with "not speaking of Him the thing that is *right*."

Any remarks we might make upon the vehicle Mr. E. has chosen for the communication of his sentiments, would apply to his performance only in common with a host of recent publications. We view with unmixed displacency the every day increasing influence of the spirit of trade, and the counsels of traders, over the minds of authors. The state of things, in fact, seems to be such, that those who know what will *sell*, seem to be convinced that if a man wishes to be read beyond a subscription circle, even though it be on the gravest topics of religion, he has little chance, unless he dress up what he has to say in 'fine summer evenings,' 'venerable grey-headed old men,' and 'interesting-looking females;' and all this will hardly do without the set-off of some silly frontispiece. In truth, it not unfrequently happens to us in the exercise of our critical duties, to have a *thing* put into our hands, of which, after turning it about in all directions, we feel at a loss to decide whether it would be most appropriately denominated a book, or a toy; and even when our clemency has induced us to let the article pass upon our table in virtue of its claim to the former appellation, we are often yet more perplexed to determine whether it should be considered as addressed to babes, or to men. Should these frequent instances be assumed as indicative of the state of the public mind, they would certainly argue a high degree of feebleness and frivolity; but we are unwilling to believe, what seems

indeed implied in the practice of many useful writers, that in addressing men and women, of any class, it is really necessary, or really desirable, to tickle their ears, and lure their eyes with tales and pictures.

Art. V. *Letters, descriptive of a Tour through some Parts of France, Italy, Switzerland, and Germany, in 1816: with incidental Reflections on some Topics connected with Religion.* By John Sheppard. 8vo. pp. 353. Price 9s. 1817.

THE Author of this Tour introduces his narration with acknowledging it may well be doubted whether an additional description of scenes now become so familiar to English readers, and even to English eyes, is not altogether superfluous. And we need not say how obviously reasonable beforehand is such a doubt, supposing any material novelty to be indispensable to authorize such an addition to the recent prodigious invasion of books of travels on the Continent. The question would be, what peculiarity can it be on the strength of which this one more, so late in the crowded train of tourists, expects our attention to his description of that which a score of them have been describing?—We can answer this question for the present traveller. He is distinguished by one or two circumstances of very rare occurrence in his class.

First, he manifests, uniformly, an admirable candour and impartiality. This is especially conspicuous in his observations on matters involving politics,—a ground on which it is found so peculiarly difficult to maintain any such virtues. It should seem that by some magical rite, which he would have done well to explain or describe, he divested himself, about the time of setting sail at Brighton, of all the temper, prejudices, and resentments of party,—for we may fairly deem it impossible that, as an Englishman, he could previously have been without them. In his judgments and censures he seems to have no recollections but of the pure principles of justice, constituted upon a temperate theory of liberty. If we were asked whether there are absolutely no faint traces, affording momentary hints of the party to which he belonged before the rite of emancipation, we might perhaps answer, that the very moderate tone in which he pronounces his not unfrequent accusatory observations on the characters and proceedings of ‘sovereigns,’ to adopt the term just now in vogue, has sometimes suggested a suspicion to us that he may have been of that party who systematically judge favourably of this class of human creatures and actions. We should at least think it impossible he can have been any thing of the nature of what is called a Jacobin.

That nationality of spirit, too, which some of our countrymen make it a matter of pride and boast to have preserved inviolate

through all parallels of latitude, in ludicrous contrast with the coxcombs who find in every thing foreign something preferable to what they left at home, appears to have been attached so loosely to this traveller, that he readily discerned and approved in foreign regions whatever he would have approved if it had been in his own, without liking it the better or the worse for its being beyond seas, while also he could admit all reasonable palliations of what he felt himself called to censure.

But a peculiarity still more extraordinary, if possible, has fallen to the lot of this anonymous Tourist, in that spirit of genuine religion which accompanies him every where. We need not say what is the prevailing character, as to this concern, of our rovers on the Continent, and of the volumes which convey their adventures and speculations; how regardless of the subject altogether are the majority of them; or how unmeaning or flippant, or how merely relative to some subordinate standard, as of taste, of policy, or of national institution, are generally the observations and estimates of such as pretend to take some cognizance of the matter. In the present traveller we have an observer who contemplates human society, institutions, and manners, through the medium of opinions and feelings formed directly and seriously upon the New Testament; whose judgments therefore, on the state of religion and its administrative appointments, in the places of his sojourn, so far as the brevity of that sojourn allowed the means of information, we receive with an impression of verity altogether different from any thing felt in reading the generality of these reporters from the Continent.

But our gayer readers, if indeed we have any of that description, are not to conclude from this paragraph, that the book is a kind of pilgrim's progress, made up of theological casuistry, spiritual meditations, and exclamations against the vanities of the world. Though always grave on serious subjects, the Writer seems to have no small propensity to pleasantry; he takes every view of society that may comport with moral impunity in the inspector; furnishes a fair contribution of travelling anecdote; and, though he has very little to say of operas and actresses, is a great frequenter of museums and popish cathedrals; and an animated admirer of snow-capt mountains, torrents, cascades, rainbows, and fine pictures.

These remarks will be understood as a strong general recommendation of the volume; and as it is of easy access, we shall not go into the detail of the narration, as we might sometimes do in the case of a splendid and costly work, of which some of our readers might be gratified to know more than they can themselves have the advantage of seeing.

The duration of the Author's absence from his native country, was about five months. He landed at Dieppe; on the way, of

course, to Paris; whence, after a stay of a few weeks, he set off for Geneva; where, however, he remained but a short time in the first instance, as he opportunely fell in with a respectable party, not English, who were upon an adventure into Savoy and Piedmont. With them he proceeded by Aix, Chamberri, and Bonaparte's great road of Mont Cenis, to Turin, and thence to Genoa. From Genoa he returned by Novi and Pavia to Milan. In the progress northward, he visited some of the spots upon and in the lakes of Como and Maggiore; ascended the mountains by the grand military road of the Simplon; and traversed the Valais and part of the Pays de Vaud, to Geneva. A wide excursion from Geneva, took in Chamouni, Montanvert, Martigny, Lausanne, and other remarkable places. After a traverse of a number of the Swiss Cantons, the wanderer found his way at last to the Rhine, which conveyed him down to the coast: here he embarked for this island, which he lamented to find in so calamitous a state; and having staid little more than long enough to write and publish the book, he departed again for Germany and southern Italy, where his liberal and cultivated mind, still more disciplined to the habit of observation, cannot fail to collect materials from which another interesting and instructive volume may be composed.

We shall decline any attempt at following the course of the narration; and content ourselves with a few brief notices and extracts, made here and there.—In Paris, his religious and moral principles and habits, kept him in a great measure aloof from those resorts of vanity, and recesses of profligacy, in a bold irruption into which, some of our less scrupulous countrymen have beheld unveiled some of the most foolish and some of the most dreadful features of French character, and of human nature; and perhaps their delineations of these have been to many of their readers not the least arresting portion of their exhibitions. The *public display* of licentiousness appeared to him hardly more, and that of some of the modes of vice decidedly less flagrant in Paris than in London. He was greatly delighted with the magnificent collections of literature and antiquities, and the liberal accommodations and facilities afforded for their inspection. In viewing the superb structures of Paris, he points out a striking contrast, of a political or moral kind, between them and the magnificence of London.

• It is natural for an Englishman to compare, on all leading points that fall within his observation, the advantages of Paris and London. He will find them to be of different kinds; and this very much arising from political causes. Paris has become what it is, chiefly by the power and resources of the government: London, by the wealth and freedom of the subject; and this latter is the sort of pre-eminence which we ought to view with most pleasure. The numerous streets

and squares of our metropolis, which are altogether unrivalled in Paris, and the much greater number of separate and respectable dwellings inhabited by every class, from the possessors of luxury to those who have a humble competence, are much more to be valued than the gallery and colonnade of the Louvre, because they are marks of private independence. And the pavement which protects and accommodates the meanest and most infirm passengers, is more to be admired than the finest avenue or arch by which strangers enter Paris; because it has for its object the safety and comfort of the people. Yet it is a prejudice to regard that love of magnificence which employs the labour of part of the population at the cost of another part, or which encourages the skill and science of individuals at the expense of a nation, as one of the great evils and abuses of absolute power. Within certain bounds it is beneficial; and even when carried to excess, its effects would be trivial compared with those of the rage for war. There would have been a vast saving of wealth, and labour, and comfort, if the sovereigns of Europe, instead of ravaging or impoverishing each other's states with little intermission for a century past, had been occupied even in the absurd and fruitless work of building pyramids to outvie those of Egypt. But the costly undertakings of the sovereigns of Paris are of a much better order; for many of them contribute instruction and refinement, health and pleasure, to its citizens. The Library, lately mentioned, the rich Museum of Natural History, the King's garden, connected with that establishment, the planted *boulevards*, which encircle the whole city, forming a green and shaded walk between it and the suburbs, and the noble promenades of the Luxembourg, Tuileries, and *Champs Elysées*, afford to the inhabitants of each quarter opportunities of recreation which are not possessed by those of London in any similar degree.

He proceeds, however, to observe, that the gay and splendid prospect from the apartments of the Tuileries, on a fine evening of spring or summer, is but too likely to aid all the other delusive influences that will play on the minds of the royal mortals that are thence to contemplate the scene, which flattered self-complacent ignorance may mistake as correctly representative of the general condition of the kingdom. Will there ever enter those apartments such a thing as a courtier that will warn the monarch not to suffer himself to be so imposed on? Our Author's apparent estimate, given indeed quietly and rather by implication, of the present occupants, would lead to no sanguine presumption of the free and accepted ingress of truth. He had occasion to notice, among other things, the pettiness of feeling and conception exhibited by these legitimates, in a much more watchful anxiety to obliterate all sorts of memorials of the ex-emperor, than he, who had his full share of littlenesses, had ever shewn to annihilate all the traces of the ancient dynasty, or of the republic.

He attended, in a spirit of much interested and critical observation, the public religious services of the Protestants; not, however, neglecting the 'temples,' as they like to call them,

of the hostile and predominant faith. Including them both, we do not wonder to hear him say, 'I no where heard a leading importance given to those great facts and doctrines of Scripture, which, in the view of the most serious class of Christians, form the true basis of moral exhortation.' He reports unfavourably, though avoiding explicit terms, of the character of M. Marron, the leading minister of the Protestants at Paris, of whom there are only two churches, exclusive of that of the German Lutherans.

The route to Switzerland, through Dijon, presented views of a very highly cultivated country, but not without grievous traces of the recent miseries of war; while the Englishman encountered the most palpable signs of animosity against his nation, and of partiality to that annihilated government which his nation had so powerfully contributed to overthrow. He felt great delight in that change, both in the face of nature and in the people, which announced the borders of Switzerland; and he bids adieu to France, with some grave and melancholy reflections, which he closes with an express contradiction of that foolish, and, in its most usual and apt application, wicked distich,

'How few of all the ills that men endure,
Are such as laws or kings can cause or cure.'

A very slight acquaintance with Switzerland sufficed to illustrate, however, the powerful influence of another cause on even the temporal well-being of a people, by the fact of the conspicuous difference in civilization and prosperity, between the Protestant and the Roman Catholic Cantons. A lively and ingenuous female fellow-traveller, a Catholic, voluntarily expressed her strong perception of this perplexing fact,—perplexing to her, because she did not appear to have heard, as our Author afterwards did, the solution offered by a learned Romish divine, which would hardly fail to satisfy and console the otherwise aggrieved members of the holy and infallible Church; 'God gives these heretics a greater share of this world's advantages, in consideration of the wretched doom which awaits them in the next.'

The first full vision of the scene on which the Traveller was entering, was of a nature to suspend for a while all thought of mankind.

'One of the most magnificent scenes in nature is surely that first *coup-d'œil* of the Alps of Savoy, across the lake of Geneva, which I gained on approaching Lausanne. It was morning, and those gigantic summits were enveloped in sunny clouds, resting round their enormous fronts of snow, the more majestic for that bright veil.'

The powers of enterprise and art, had entered into a daring contest with the wild and defying vastness of nature in the road

of Mont Cenis. 'It is a zigzag on a large scale, or a succession of traverses, by which both the ascent and descent are made gradual and gentle.' Both the Mont Cenis and Simplon are now crossed with post-horses.'

'The many complete changes of direction,' says he, 'brought the same objects repeatedly into view, at each time more distant, and more directly beneath us. Looking upward, the shadows of the mountain tops thrown upon their bright covering of snow, and the fir forest sprinkled with that which had fallen on the preceding day, while the morning sun shone warmly upon us, formed a scene most singular and beautiful.'

He was told that, previously to the formation of the road, it had sometimes been a practice to descend one grand sweep of the mountain in a sledge, which, 'guided by a mountaineer, slid directly down the snow-covered steep, and conveyed the two persons seated in it a league in five minutes.' There remained the fame of an Englishman, who had established himself for some time at the nearest mountain village, in order to enjoy this sport every day.—The new road gives the traveller a far more commanding view of the grand scenery,—a prospect which our Author, who is far from lavish of fine epithets, pronounces 'glorious,'—than was attainable in the old track through defiles and ravines.

At Turin he made an active use of his time among churches, antiquities, and superstitions, the last of which is the most favourite employment of the restored royalty. It might have been expected that this would conciliate a superstitious people; but how much soever they like the superstition, they find they have the man into the bargain,—an acquisition of which, to judge by the outward look of it, no people, as our Tourist hints, would be very likely to be vain. It is suggested by him, that his majesty should be advised to imitate Alexander the Great, in withholding his effigies from being exhibited on the coin of his realm; he does not say whether he would not advise him to wear it so exclusively for his own comfort and benefit as to avoid *any* mode of exhibiting it. But our philanthropic Author, we think, is one of the last men that would have found any fault with the physical construction, if the intellectual and moral one had been of a quality to merit a more respectable exterior frame-work. A reasonable guess may be made at the rank of this part of him, from such a measure of government as that of *restoring mendicity* in his capital, where the French had suppressed it, after providing a house for the reception of such persons as must either perish, or live as beggars,—or the stouter part of them as robbers. 'The restored government has dissolved this institution, on account of its expense, and because it originated with the French; turning the numerous mendicants loose upon

‘the public;’ ‘as strong a trait,’ adds our Author, ‘of weak prejudice and wicked parsimony as can be found, I should think, in any government or administration.’

The streets of Turin, it seems, exhibit a most revolting combination and contrast, of this infesting swarm of insolent, sturdy, wretched beggars, many of them disabled and deformed,—with

‘*Elegantes* walking in the same streets, dressed in caps, carrying large fans; and many of the men in a full costume of black, with cocked hat, sword, and silver buckles.’

Our Author fell in at the time of some of the most parading of the processions and superstitions, on the Octave of the Fête Dieu. It is somewhat wonderful that kneeling at the passing of the Host is not, or was not at that time, exacted of Protestant strangers. It is almost wonderful, too, that the ‘remnant of the’ Waldenses are now tolerated in the valleys of Piedmont.

‘A different spirit,’ he says, ‘has been shewn in the capital: the resident Swiss Protestants were accustomed to assemble for worship during the government of the French; but, since their expulsion, this has been discontinued, as I understand, from motives of prudence.’

While noticing the bigotry of a restored government, owing too, in a very great degree, its restoration to the lavish expenditure of the money and blood of a Protestant nation, as the rest of those restored, legitimate, and bigoted governments do, we may pertinently advert to our Author’s opinion of the cruelties recently perpetrated on the Protestants in the south of France. He says he had much doubted, previously to his going to the Continent, whether that was really a *religious* persecution. He did not visit that part of France; but he avows, that from the collection and comparison of various testimony, met with in Switzerland and elsewhere, he became fully convinced that, though political feelings inevitably mingled, that persecution ‘was in a considerable degree religious.’ But whatever was its principle, every hater of iniquity has to ask, what did the government do? What did the Allied Powers insist on its doing, or, if it was contumacious, do themselves? What miscreant actor in those transactions has been punished? What reparation, most imperfect at the best, has been attempted to be made? It is most idle to plead that the government did not, probably, require such a villanous service from its partisans. A government makes itself *virtually* guilty of all the outrages on justice and humanity within the territory of its jurisdiction, which it does not exert, in the first place its vigilance to prevent, or in the next, its strength and justice to punish and repair.

At Turin the Traveller witnessed the most scandalous neglect of some of the fine works of art recovered from Paris.

‘ I am convinced that both their first and second journey, but especially the latter, must have given opportunity for private theft to succeed to public robbery. They lay irregularly, unpacked and unguarded, some against the walls, and some on the pavement of the *douane*. Many had suffered from rain; and I was assured that a carrier, or warehouse-keeper of the city, had refused to receive them, fearing he might become accountable for the damage.’

The spectacles, and especially the gross absurdities and delusions of Popery, beheld by our Author at Milan, are described at considerable length; with a just remark on the delusive tendency of Mr. Eustace’s admired book, as disingenuously apologetical for the Romish Church: in this Church, at the same time, the animadverter protests against the narrow charity which would deny that there may be very many sincere and excellent Christians. Among many other objects of curious interest, he mentions the remains of Leonardo da Vinci’s picture of the Last Supper; and from its actual condition, he contradicts Eustace’s story of the French soldiers having made it a target to fire at, and selected with special preference the head of our Saviour as a mark. This head, says our Author, is the least injured in the picture, which, though quite in a ruined state, retains some very faint traces of its former beauty, particularly in this head. An imitation of this painting, in a curious mode of Mosaic, the process of which is described, is executing at Milan by a Roman artist of the name of Raffaelli. The peasantry of the Milanese appeared to be in a penurious and miserable condition.

The various stages and circumstances of the magnificent road of the Simplon, are described in a very clear and striking manner. It will remain a perpetual monument, in parts and ruins, if not in a perfect whole, of the daring character of the projector, and of the distinguished science and resources of the engineers who directed the execution. It will be a monument, too, of the nameless workmen who made so little difficulty of forcing, in very many places, their way, in excavated galleries through the solid rock; the longest of which, that of Gondo, is of the length of more than six hundred feet, and cost the incessant labour of a year and a half. The property of this prodigious work, and therefore the care and cost of repairs which are annually required, lie between the two governments of Piedmont and the Valais; ‘ both of them,’ says our Author, ‘ poor, and neither energetic.’

‘ Indeed it is hinted,’ he says, ‘ by some observers of human nature and modern policy, that the King of Sardinia may reckon the avalanches among his brave allies; since they not only assail one

grand monument of that gunpowder Corsican, but if they should succeed in spoiling it, will turn many travellers into the road of Mont Cenis, and through his own good capital.'

He advises his correspondent, if he has any scheme of crossing the Simplon with his family, not to let many winters intervene. Indeed we think nothing may be predicted with more confidence, than the partial ruin of this mighty performance.

The most attractive portion of the book, is the description of Switzerland, a region whose courageous freemen, and wild valleys, and torrents, and cataracts, and glaciers, and summits majestically proud in that crown of snow, which they will wear in defiance of all fire and heat till one certain day that is to come, when all terrestrial sublimity must surrender itself in sacrifice,—are capable of giving fresh interest to every repeated description, if vigorous and unaffected, in an indefinite succession. Our Author, though not absolutely rapt and possessed amidst these scenes, to the pitch of putting limb and life, and all things to hazard, yet evinced a spirit that deserved to be so situated and surrounded. His attention was also directed, with all due inquisitiveness, to the state of society, on the circumstances and varieties of which he makes many sensible observations.

But that the descriptions of several of the glaciers, of the appearances of Mont Blanc, and of the ascent to Montanvert, at its base, are too extended to be transcribed; and but that we think it fairer to recommend the book itself than to borrow from it, we should have been disposed to insert some of these striking pictures into our pages; or to extract a part of a considerably long address, in blank verse, to Mont Blanc, which contains, we think much of the elements of poetry, wisdom, and piety.

He made a considerable sojourn at Geneva, with favourable introductions and active inquiries. He expresses his regret at finding among the divines there, the same defection from the faith of their illustrious predecessors of the Reformation, as among the Protestants in France. He learnt that the *Pays de Vaud* is the tract which that faith seems the most reluctant to desert, though the infidel infection has made its way into this scene of a discipline, unequalled on earth for its perfect cognizance of all the youthful subjects of education.

'I believe no government in the world watches over the education of its subjects with so much systematic attention as this little republic. An academical council is established, which not only directs the affairs of the college for students of theology, but appoints schoolmasters (*rigen*s), in each parish, and exacts from each pastor a detailed report of the number, and respective progress of the scholars. Parents who neglect sending their children for instruction, are subject by the laws to certain penalties. I had engaged in London, as a

servant, a young Swiss from a village of this canton, who attended me during the journey; and I was struck with the exact superintendence exercised over national education, when the Professor Levade remarked to me that it would be easy, by a reference to the reports, in possession of the *Conseil Académique*, to ascertain with exactness the character which my servant bore at school, and all the degrees of his proficiency in all the different branches of elementary learning. Is it not one of the duties of a civilized government thus to ensure the rudiments of knowledge to every individual; and why should it be less practicable in the provinces of a large country separately, than it is in a small state like this?

In the valley of Moutiers, the Traveller was much interested by the discovery of a small, recluse, and somewhat peculiarly marked fraternity of Anabaptists. His first visit to some of them was received with a degree of suspicion, which he soon obviated by assuring them that he too had the misfortune to be an Anabaptist. He found among them a primitive simplicity,—for even their wearing their beards may go to that account. Some of them maintained the practice of washing the feet of their guests, in literal observance of the precept of Christ. But the part of their system which has rendered them obnoxious, is their agreement with the Quakers in denying the lawfulness of oaths and war. They are orthodox in the leading points of religion; and all whom he conversed with respecting them, bore the most decided testimony to the strictness of their moral discipline, as a society, and to the excellence of their characters. Their system corresponds to that of the Mennonites of Holland, from whom our Author judges it to be derived. One of their ministers had a very serious conversation with him on the subject of emigrating to America, to escape the oppression which, since the recent annexation of their district to the canton of Berne, they were suffering in the form of heavy requisitions of money for obtaining substitutes to go into the army. Under the Prince Bishop of Basle (a Roman Catholic,) and subsequently under Bonaparte, they had suffered no such exactions as it had been reserved for this Protestant government to inflict on them.

In closing this highly pleasing and instructive volume, we may be allowed to remark, in a single sentence, that the Author's pleasantry, always of a friendly and amiable cast, is sometimes a little too operose, has not the requisite light, facile spontaneity; that one or two *puns* had better, perhaps, have been rejected; and that mere English readers will have some cause to wish the Author's own unaffected familiarity with French, had not made him so apt to forget their convenience.

Art. VI. *Scripture Portraits; or Biographical Memoirs of the most distinguished Characters recorded in the Old Testament: with an Historical Narrative of the principal Events, accompanied by serious, moral, and practical Reflections, adapted to Juvenile Readers. To every Portrait are prefixed appropriate Mottos. By Robert Stevenson, of Castle Hedingham. 2 Vols. 12mo. 1817.*

THE children of the present age, are the hope of the age to come. A circle of thirty years will plant another generation in our room: another set of the human race will then be transacting all the greater and less affairs of life, and filling the world with blessings or with mischiefs, while we shall be sleeping in the silent dust. Every man, therefore, who contributes his share to the religious and moral improvement of the rising generation, thereby becomes a public benefactor, and is justly entitled to the grateful acknowledgements of the community. In addition to the various useful publications which have of late issued from the press, avowedly for the instruction of youth, we feel the most sincere pleasure in announcing another interesting work, 'adapted to juvenile readers.' If the plan be not distinguished by any thing remarkably original, and if the composition be not of the highest order, the design and execution are, nevertheless, truly honourable to the head and to the heart of the Author. Though it would seem that the title-page is too long, still, it possesses the advantage of conveying a full and distinct idea of the work. The 'Portraits,' as these Biographical Memoirs are termed, are one hundred and fifty-two in number; and as the two volumes contain little more than five hundred and forty pages in duodecimo, not very closely printed, it will at once be perceived, that brevity is amongst the leading characteristics of these papers. Their average length is about three pages and a half. To each of these sketches (for they are rather sketches than portraits) is prefixed an appropriate motto, selected from one of our most eminent poets. These gleanings must have occupied no inconsiderable portion of time, but they are gathered with great judgement, they are disposed by a correct taste, and are very pleasing embellishments of the work.

As a specimen of the Author's style, we select, with the exception of the poetical motto, the whole of the eighty-seventh Memoir; not because we think it one of the best, but because it is one of the shortest. It refers to the history of Eli and Hannah, and is entitled, 'The different Results proceeding from a good or from a bad Education exemplified.'

'The effects of a good or of a bad education are frequently very great: and we have in this part of the sacred history, an exemplification both of the one and of the other. HANNAH, the pious mother of Samuel, was anxious for her dear child, that he might be entirely devoted to the Lord, and took care, in very early life, to plant in him

those seeds of wisdom and piety, which, in after years, produced such a glorious harvest. On the other hand, the sons of ELI, of whom one might have expected better things, were, it seems, almost totally neglected, and left to the indulgence of every sinful propensity. It is painful to relate this neglect of a proper and pious education in a parent who was otherwise, we hope, a good man. But, for the good of society, it is necessary that the evils of a bad education be publicly known and exposed! It appears that Eli had no authority in his family; and if authority is not exercised over children, it will be in vain to attempt it, at a later period. If the land be left uncultivated, we know that it will naturally produce thorns and briars: and if the mind be left uneducated, the most baneful weeds of vice may be expected. It was owing to this shameful neglect, in conjunction with their own native depravity, that the sons of Eli were not only a disgrace to the sacred profession, but even to human nature. How should those young persons who have been favoured with a wise, a virtuous, and a pious education, have their hearts filled with gratitude to their serious parents, to their affectionate ministers, to their tutors, governesses and friends, for the anxious solicitude they discovered to promote their best interest, and for their endeavours to impress their minds with a deep sense of the infinite importance of real religion, and to direct their feet into the path that leadeth to the heavenly Zion?

A second edition of a work which may with so much propriety be put into the hands of young persons, may, we presume, be pretty confidently expected; in which case, a third volume, of additional memoirs, taken from the New Testament, would render the work more complete, and would, doubtless, be acceptable: Should another impression be called for, there are various verbal improvements of which most of the papers will be found to be susceptible, and which the Author will, we apprehend, see it expedient to adopt. Some of these will relate to figurative allusions; others to sentences in which no figure occurs, but which may be transposed to some advantage; and in some few instances, those doctrinal sentiments in which all serious Christians are agreed, might be rendered less ambiguous.

The orthodoxy of Mr. S. cannot however be questioned; a spotless life, accompanied with an undeviating zeal for the doctrines of grace, has, we understand, marked his ministerial career, in a large congregation, about forty years. On the whole, we most cordially approve of the work, and confidently recommend it, as a valuable present for young persons, it being unquestionably calculated to inform the judgement, allure the heart, and promote a growing attachment to the Holy Scriptures. It is got up, to say the least, in a respectable manner, and compared with many modern publications, it is remarkably cheap.

Art. VII. *Directions and Encouragements for Travellers to Zion*; being an earnest and affectionate Address to professing Christians in general, on several important Subjects. By Joseph Freeston. 8vo. pp. 318. Price 5s. 6d.

NOTWITHSTANDING the quaintness of the title, this is a volume of considerable merit, and one from the perusal of which every pious reader may gain much useful instruction. It is made up of a series of addresses, in the form of distinct chapters, upon the following subjects.

‘ On the important change effected in the situation of the real Christian.—On the invaluable privileges which Christians enjoy in the present life.—On the necessity of close attention to inward personal religion.—On the importance of domestic and relative duties.—On a proper attention to public duties.—On the necessity of maintaining a character for uprightness in the world.—How to improve afflictions and other adversities.—How to recover lost peace of mind.—Short directions for walking with God.—On heavenly-mindedness and guarding against undue love of the world.—On seeking the salvation of others.—On death and the heavenly state.—Address to unbelievers and backsliders.—The true Christian a spiritual person.—On progressive holiness.—Meditation on the death of a beloved child.—On religious declension.—On the doubts and fears of Christians.’

These subjects are handled throughout in a familiar and plain style; and are illustrated by copious references to the Scriptures, and by interesting extracts from a great variety of authors. In introducing these practical and experimental essays to the reader's attention, the Author says, ‘ he is daily expecting to be called to his eternal home, and it has been in the nearest view of eternity, that he has penned the following Address. He has but little expectation of either pleasing or profiting any besides plain and serious minds. Such can overlook the defects of composition; and if the matter does but suit them, they do not much regard the manner.’—*Preface, p. 5.*

Religious experience is a theme not always treated in the most judicious manner, even by divines of eminence. And when men of education and taste look at the fool's coat in which some, both from the pulpit and the press, have dressed up their experience, they are induced to think but lightly of all that passes under that name; and sometimes, the religion itself with which these fooleries have been associated, has been brought into disrepute. But men of a bolder character, and more malignant intentions, have found here an inexhaustible source of ridicule. Too often such men have imagined, that by holding up these weaknesses and deformities to public scorn, they have thoroughly exploded the doctrine of expe-

rience, and even manfully reasoned down the whole system of faith with which it stands connected.

To the more grave and reasonable of the objectors to the doctrine of religious experience, we beg leave to offer a few remarks. The sentiment we would wish them deliberately, or, if they please philosophically, to review is this: that revealed religion, when it becomes, in a man's conscience and heart, the prevailing system of belief, must be productive of what is generally understood among pious Christians, by experience. A wide field of illustration and argument presents itself in those analogies which are furnished by every department of our intellectual and moral constitution. Science also gives abundant countenance to the principle in question. The philosophy which is founded on experience, is the only philosophy, which, in the present age, we are allowed to value. The highest attainments are not possessed at once, and excellence, in any intellectual operation, is most usually the result of experience and habit. Is there then experience in every thing but religion? In intellectual, and natural, and political philosophy, is experience so valuable, and must it be rejected from religion? Is there here nothing to feel, nothing to learn, nothing to enjoy, by experience? Does creation, in all its various departments, and almost infinite details, afford so many illustrations of the power and wisdom of the Supreme Being, and shall the heart of man, which every consistent theist must view as equally subject to Divine control, with every part of material nature, be exempted from the exercise of that moral power, or those spiritual agencies, which in the economy of the world, must be supposed to belong to the great Lord and Head of the system? Have the natural attributes of the Deity their appropriate spheres of operation, and is he either destitute of moral perfections, or have they no appropriate sphere or system of purely moral and spiritual subjects in which they exert their influence, and rule in all the glory of moral supremacy? If, in the human mind, the passions and the will are the secret springs of action, have we not every reason to conclude, that he who formed this mysterious and complex machine, retains in his own hand the power of regulating and touching these springs, at his pleasure?—that he is most likely to operate upon these powers of man by means suited to their nature, that is, by intellectual means?—and that he no more disdains to let his power, and wisdom, and goodness, be seen in this part of his own works, than in the most minute or most majestic operations of the material world?

But we are not disposed to rest the whole argument here. The doctrine of religious experience is inseparable from the

compound character of man, as an intellectual and moral being; a creature both of reason and affection, and thus capable of moral discipline. He is not wholly affection; for then he would be the mere slave of impulse, and, consequently, could not be accountable, nor in any sense the subject of moral government. His affection would be nothing better than instinct, and its motions involuntary. Neither is he wholly judgement or reason: for then he would be but an intellectual machine, moving with all the certainty and all the sameness of mechanism: in this case he would be incapable of either virtue or vice, and incapable of being the subject of a system either of rewards or punishments. But he is made up both of reason and affection; and, admitting him to be an apostate creature, it necessarily follows, that when he is brought under the influence of a sound judgement, it will be at this very point of conjunction between reason and feeling, that a contention will be exhibited: "the flesh lusting against the spirit, and the spirit against the flesh." It is at this very point, too, that, more or less, all men are *conscious* of an internal wrestling or striving. And what is religious experience but this very same contention, carried on, not indeed under the mere influence of natural conscience, but with the powerful weapons of a spiritual warfare, and by the mighty aids of Divine grace? Experience is but the variation of the state of the mind, under the influence of external circumstances, in conjunction with the aids of religion. It is the history of the spiritual affections, or of the internal warfare which must exist when an enlightened and sanctified reason has to contend with vicious habits and sensual passions. This state of internal contention is delineated in the Scripture, with a force of imagery and copiousness of illustration, interwoven with the whole texture of Divine truth, abundantly sufficient to convince and instruct those that oppose themselves to the truth. Here, the Christian is a soldier fighting; a scholar learning; a pilgrim travelling; a child advancing to youth, the youth to manhood, the man to old age;—all of these images, at once, of change and progression; and referrible, exclusively, to that growth of the principles of Christian belief and feeling, which comes by exercise: this is experience in the sense of Scripture and of every judicious theological writer.

An additional source of argument might be found in the primary design and actual constitution of the Gospel. This design is two-fold. The one part is accomplished without our concurrence; the other cannot be. The one part consists in the alteration of our legal condition, the other is the renovation of our personal character. The one part of Christianity,

contemplates the man relatively as he is the subject of a moral dispensation, or as he is obnoxious to the Divine displeasure on account of sin; and from this state he is released by that sacrifice which is said to "redeem us from the curse of the law." But the other part of salvation contemplates man, individually, in his heart and character, in his moral, not his legal state; and it provides remedies, to effect his restoration; or means to "create him anew in Christ Jesus." It reasons, and entreats, and exhorts; it promises, and threatens, and in every respect treats him as a creature both of reason and feeling. In the adaptation of these means to his case, therefore, it evinces at once the most perfect knowledge of his constitution, and the design of proceeding in the work of renovation by the most reasonable and the most effectual methods; by manifestation of the truth to his conscience, and the application of suitable objects to his affections. This is the source of experience. The progressive manifestation of truth to the mind, in connexion with the influence of the objects of hope and fear, necessarily produces changes of feeling; and when these feelings are contemplated as further varied by prosperity or adversity, health or affliction, and all the circumstances of private, domestic, or public life, it will then be seen what is intended by religious experience, and that in fact it is inseparable from a cordial belief in Divine Revelation. To most of our readers these remarks may appear superfluous, especially when viewed in connexion with the truly pious and excellent little volume before us. But our apology for offering them, rests on the very exceptionable character of many publications which come before the world, which treat on religious experience. The one before us is not of the number. That our readers may judge for themselves of the merit of the performance, we make the following extract.

'It is one great excellence of the Christian Scriptures, that they are so comprehensive and complete a rule of practice, that every social and relative duty is contained in them, and enforced by them by suitable and energetic motives. They are "a light to our feet" and a lamp to our path." They are graciously intended and eminently calculated, not only to regulate practice, but to infuse principles; to direct the affections, to supply the most effective motives, and to form the character to a resemblance of that of their divine master; so that sincere and conscientious readers may find ample instruction in the "word of life," to enable them to conduct themselves in every relation and situation in life, in such a manner as to secure the confidence and esteem of the righteous, and bring honour to the truth and cause of Christ. They begin this moral renovation by first "making the tree good;" that is by renewing the heart; giving a new and right direction to the affections and volitions of the mind, and subduing all the powers of the soul to "the obedience of Christ." They make the glory of God paramount in the design and

aim of the Christian. They require that the will of God be done from the heart; love, grateful love, for pardon gratuitously bestowed for peace, acceptance enjoyed, for life and hope begotten, for salvation begun, for eternal life promised, is the great exciting and stimulating principle. From hence flows an unconstrained and unserved obedience. Let the Christian then bear in mind, that whatever relative duties he is required to perform, he must perform them in the fear of God, and for the sake of the Lord Jesus.' pp. 34, 35.

Art. VIII. *The Memoirs of Miss Emma Humphries*, of Frome, Somersetshire, with a Series of Letters to Young Ladies on the Influence of Religion in the Formation of their Moral and Intellectual Character; and to Parents on the Religious Education and the Bereavement of their Children. By T. East. 12mo. Price 6s. Bath. 1817.

WE have perused this little volume with considerable pleasure. It is written in an easy, correct, and affectionate style; and may be recommended for its practical design and tendency. Had the Author extended his plan, and entered more fully, and in distinct treatises, into the important subjects before him, he would have pleased us, and profited his readers still more. He might for instance, in tracing the influence of religion in the formation of the intellectual and moral character, have pursued it in its effects upon the duties of domestic and social life. This would have presented a field at once so ample and so interesting, that he might safely have addressed one volume to his young readers, and formed his letters to parents, with additional addresses to those engaged in tuition, into another. This, in our opinion, would have been more judicious, than crowding into the small compass of two hundred and eighteen pages 'a Memoir,' a series of 'Letters to Young Ladies,' and another series to 'Parents.' As a specimen, however, of the instructive and pleasing manner in which the work is written, we give the following extract upon the pernicious influence of novel reading.

* But our strongest objection to novels arises from the influence which they acquire over the heart; and the positive aversion which they produce to devotional exercises. Miss M—— received a pious education, and bade fair to emulate the virtues of her mother. In visiting the sick, instructing the ignorant, and forming institutions for the relief of human misery, she appeared to be in her element. Her parents observed with peculiar delight the gradual development of principles, which they fondly expected would give permanent excellence to her character. But they were disappointed; the favourite authors were neglected; a little opposition to a proposal which was designed to display her own authority, became the ostensible reason for her relinquishing all her benevolent engagements; every trifling indisposition or occurrence in the family, was urged as an excuse to

justify her absence from the domestic altar, and her visible inattention to the solemnities of the sabbath, her altered mode of dress, her general deportment towards her former associates, and the asperity of temper with which she would occasionally allude to the rigid and puritanical habits of the circle around her, were decisive evidences of some change in her sentiments and feelings. How to account for a change so sudden and surprising seemed impossible, till, on entering her room, her mamma saw a novel lying on her toilet. Bursting into tears, she exclaimed, "O my child, my child!" To assuage the grief of her distressed parent she promised never more to read such works. For some time she felt unwilling to apply to any literary pursuits. Having lived so long in the region of fiction, associating only with ideal persons, and witnessing only marvellous occurrences, she found no pleasure either in the solemn narrations of history, the innocent amusements of poetry, or the sublime truths of the Scriptures. In this state of mental apathy she remained a considerable time, occasionally weeping over a remembrance of the happiness she enjoyed in the days of her comparative innocence. She abandoned herself to silent grief. Taking up, as she sat musing in her own room, one of the earlier numbers of her diary; her eye fixed upon the following passage. "I have spent a happy sabbath. One of the little children in my class is evincing some signs of decided piety. I feel the influence of divine truth on my heart, when listening to the discourse this morning which was on the death of Jesus. In the closet my fellowship has been with the Father. I have just finished reading Pearce's *Memoirs*, and the *Life of Miss Anthony*. Oh religion! thy ways are ways of pleasantness, and thy paths are peace. If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth. If I prefer not religion to my chief joy." These remarks revived her former impressions; she wept bitterly. She reproached herself for having abused that mercy which she supposed would now be withheld; but light springing up amidst the darkness in which she was involved, she discovered the throne of grace—she drew near, confessed her transgressions unto the Lord, and besought him to accept her graciously, and love her freely. Her prayer went up for a memorial before God, the oppressive load of guilt was removed from her conscience, and the following admonitory language was indelibly impressed upon her heart; "Behold thou art made whole; sin no more lest a worse thing come unto thee." Her attachment to her earlier pursuits and habits now returned with peculiar force; the closet and the sanctuary yielded her enjoyments more refined and permanent than the delusive gratifications of the fictitious scene; but she still feels the pernicious effects of her folly. Her mind, which was once comparatively free from improper images, is now incessantly haunted by many, which the purity of her principles forbids her to retain, but which from long familiarity, she is incapable of dismissing. Such reading is the enchanted ground which you should cautiously avoid, for while gazing with interest on the imaginary personages and incidents of the plot, not only may the powers of your intellect be paralyzed, but your heart will sustain a more fatal injury, its innocence and peace will irretrievably depart." pp. 108—112.

Art. IX. *A few Observations on Friendly Societies, and their Influence on Public Morals.* By J. W. Cunningham, Vicar of Harrow, and Domestic Chaplain to the Right Hon. Lord Northwick, London. 12mo. 1817.

THIS little tract, recommended by the popular name of its Author, will be read by numbers of that class in whose hands the question he has discussed more immediately rests, and who would not venture upon a larger or more elaborate performance. The object of it is, to shew the superiority of "Friendly Societies," or "Benefit Clubs," over the institutions recently sanctioned and recommended by an Act of Parliament, termed Saving Banks. This superiority, Mr. Cunningham represents as primarily consisting in the loftier and more valuable principle on which the Friendly Societies are founded; inasmuch as in the one, the generous principle of assisting our neighbour as well as ourselves is brought into operation; whereas, in the other, respect is had to nothing but the interest of self. He contends, further, that the great bulk of the population is not so likely to profit from Saving Banks, as from Friendly Societies; that, if the labouring classes should avail themselves of the former, in preference to the latter, the public benefit would be less; and lastly, that not merely the extent, but the species of benefit conferred on the community by Saving Banks, is less valuable than that conferred by Friendly Societies. We have ourselves arrived at some of Mr. Cunningham's conclusions, but it has been, we confess, by a different course of argument. His preference of Friendly Societies, arises chiefly from their presenting inducements of a higher order to the contributors. ours, on the contrary, arises from their presenting the most obvious, and intelligible inducements, and from their calling into exercise that lowest but most powerful motive, self-interest. Indeed, we feel satisfied that the most likely way to accomplish our purposes of benevolence towards the lower classes, is to begin at this point; to conduct them by the shortest and most natural inferences, to the conclusion that industry, honesty, fore-thought, domestic attachments, and other virtues, are inseparably connected with their own temporal welfare. Having established this truth in their minds, and given this direction to their moral habits by the aid of municipal regulations having this tendency, we may then proceed to lead them on to higher principles, and appeal to them on the ground of the regard they owe to their children, their relations, their friends, and finally, their neighbours. The chief difficulty is to give this first principle its right direction. There is, however, no case in which the selfish affection necessarily terminates in itself. We think the benevolent Writer overlooks some of the most important features of human

nature, when he anticipates any dangerous increase of selfishness from the establishment of Saving Banks, and reprehends the feeling of self-interest as a 'detestable quality among the poor, which will rivet upon us one of the worst curses, and as 'degrading and impairing the national character far more than any habits of economy will raise and improve it.' To whatsoever abuses the principle of self-interest may be liable, it is still an instinct implanted within us for wise purposes; and as it is the first affection which is developed, it is, when properly directed the most powerful motive that can be made subservient to our improvement. Nor is it wise at any time, when establishing municipal institutions, to draw the rules from remote and obscure sources, which are above the level of the capacities of those for whom laws are most requisite; we should adhere as closely as possible to those more obvious obligations which may be understood by the profligate as well as the good. Mr. Cunningham seems to us not to discriminate, in pursuing his argument, between the irrational selfishness that ends where it begins, and that natural self-love, which is in the case of the mass of the population the *only* spring of action which can be made effectively to contribute to the general good. It is the hopeless degradation of this natural impulse, which renders it pernicious to society. The worst feature of the Poor Laws, is their tendency thus to degrade the mind; by making poverty and misery the *conditions* on which relief is to be obtained, they counteract the most natural motives to exertion, inducing the poor to forego the advantages of an improved condition, and tempting them even to sink themselves to that degree of distress, which gives them a legal right to parochial support, without any effort on their part to rise above it.

The *labouring poor* will be influenced by the advantages which the Friendly Societies present, because those advantages are larger in amount, accrue sooner, and afford relief at the only periods at which an industrious labourer has to fear standing in need of it, in sickness and old age. Besides which, it will operate in their favour, that they are already established in his good-opinion, and are understood. The superior advantages of Friendly Societies over Savings Banks, are obvious on reflection. Let us suppose, for instance, that a contributor to a Savings Bank, at the age of twenty-five, puts in one shilling weekly, being the whole that his earnings will permit him to save. This in a year will amount to £2. 12s.; in twenty years to £52, and with interest will have accumulated to £77. 8s. 6d. Should sickness visit him, during the earlier years of his contribution, his little fund would be quickly exhausted: but, if we suppose him to need assistance for the first time, (and this is as favourable a supposition as human infirmities will permit),

at the age of forty-five; he might then draw upon his capital six shillings a week for not quite five years, at the expiration of which he would be reduced to depend upon parish support under the most aggravated disappointment. Had he, on the contrary, become a member of a Friendly Society at the same age, he would have had to advance, perhaps, one pound on admission, and to pay two shillings a month afterwards; but if, during the first year of his contribution, he had fallen sick, he would have been entitled to twelve shillings a week as long as he needed it; and when arrived at an age that should incapacitate him for labour, he would receive six shillings a week during the remainder of his life. This statement, so far as it regards the immediate interests of the *married labouring poor* with low wages, admits of no reply. The advantages which the Savings-bank system offers, apply in the case of accumulations for children or for purposes of trade; but these are speculations which are seldom or never contemplated by the great bulk of labourers; nor can they be, so long as the supply of labour so disproportionately exceeds the demand for it. The same objection does not, however, apply to a very valuable class of society, who are raised above pauperism, such as unmarried labourers of every description, and servants, both male and female; persons who fill stations in which, by prudence, considerable savings may be made. From the want of the encouragement, and the secure investment which these Banks hold out, such persons have frequently found themselves, under any reverse of circumstances, unable to sustain their places in society, and have sunk to the common level of the poor.

It has been objected against Friendly Societies, that many of the lower classes have probably been induced to join them from the conviviality of their frequent meetings, and it must be admitted that their intimate connexions with publicans and public-houses, is a very serious evil. On this Mr. Cunningham has dilated with his usual eloquence. There are, however, other objections of equal force, which deserve the consideration of philanthropists, and claim perhaps the attention of the Legislature. The chief of these is the power which most of these societies possess by their constitution, of dividing their property at any time they please; so that it generally happens in old institutions, that when more than an ordinary number of aged members are drawing heavily upon the box, the Society is prematurely broken up, and the amount in hand divided, and all this to prevent the old contributors from receiving their just due. It cannot be controverted, that the habits and bad education of the majority of the members, totally disqualify them for deciding on the claims of the applicants. But even were the case otherwise, and there should be no ground for the charge of intentional in-

justice, the disadvantage of a young man's joining an old society is so great, that rather than do it, he would combine with others of nearly the same age, to form a new one; this in its turn becoming poor as the members grow infirm, must expire with the generation which gave it birth.

Another objection arises from the management of the property, which is generally employed in loans on very slender security, by which means great losses have frequently been sustained. This evil, however, admits of being easily remedied, since the Act which encourages the establishment of Banks for savings, affords an opportunity to Friendly Societies to invest their subscriptions as often as they receive them, on the best security.

We trust that the Writer's fears, respecting the encouragement of these Banks at the expense of Friendly Societies, are void of foundation; since, if our views are correct, they will found suited to distinct classes of society, and so far from interfering, are adapted to assist each other. The poorer classes having once experienced the benefit of prudence and foresight in a small degree, will be easily induced to make still greater exertions to improve their condition. A labourer who receives the advantage of a sixpenny weekly payment to a Friendly Society, will not, if he be wise, be content with this only resource, but will take care to provide himself a fund that shall be entirely his own, and to which he may have recourse upon any emergency. It must not be expected, however, that the first contributions to the Banks will be weekly savings, for this result is the perfection of the system. Should the time ever arrive, when such a practice shall become general, so entire a change must have taken place in the morals and habits of the poor, as will supersede the necessity of compulsory laws to provide for their relief. We are not, however, so sanguine as to hope that either Friendly Societies or Savings Banks, will prove to be the specifics for delivering us from the calamities which have originated from the poor-laws. Mr. Malthus (whose opinion on such subjects is of the greatest weight) has expressed his conviction, that 'as far as the Saving-Banks go, they appear to be much the best and most likely plan which has been proposed, if they should become general, to effect a permanent improvement in the condition of the lower classes of society.' But the question is, Can they, while the system of indiscriminate relief prevails, ever become general? Will the distant and contingent benefit they present, predominate in the minds of the poor over that which is immediate and certain? It is a prevalent mistake, into which the Reverend Author just quoted has himself fallen, that the Act to establish Savings Banks, authorises magistrates to order persons to receive pa-

rochial assistance, although they may have funds of their own in one of these institutions. No such clause exists, the one which proposed it having been very wisely rejected by the Legislature. Indeed, the giving the magistrate such a power would be highly reprehensible; it would have at once thrown down the only separation that has been maintained entire between pauperism and independence. Hitherto the law, however improperly administered, has only gone the length of requiring that the property of the industrious should be sacrificed to the maintenance of the really impotent and destitute; but in this case, we should be called upon to relieve not the destitute, but the pertinacious, the covetous, and those who being regardless of the sacrifices and sufferings of others, grasp at all their needy hands can reach.

Mr. Cunningham deserves the thanks of the public for having stepped forward on this occasion, as the advocate of the best interests of the poor. Although our view of the subject is in some respects different from his, he commands our respect for the benevolence of his intentions, and always interests us by the vivacity of his composition.

Art. X. 1. *A Sermon occasioned by the Death of Her late Royal Highness the Princess Charlotte of Wales.* Preached at Harvey Lane, Leicester, November 16, 1817. By Robert Hall, A. M. 8vo. pp. 63. price 2s.

2. *A Sermon delivered in the Tron Church, Glasgow, on Wednesday, November 19th, 1817, the Day of the Funeral of Her Royal Highness the Princess Charlotte of Wales.* By Thomas Chalmers, D. D. Minister of the Tron Church, Glasgow. price 1s.

3. *The Sorrows of Britain, her sad Forebodings, and her only Refuge; a Sermon, &c.* By John Pye Smith, DD. Third edition. 8vo. pp. 32. 1s.

4. *A Sermon on the sudden and lamented Death of Her Royal Highness the Princess Charlotte.* By J. W. Cunningham, A. M. Vicar of Harrow, &c. Fourth edition. 8vo. pp. 27. 1s. 6d.

THERE are various points of view in which the sermons published on the occasion of our late national bereavement, may be regarded as possessing an interest independent of the intrinsic qualities of their composition. Many of them are, of course, hasty effusions of the most unpretending character; but yet, as separate expressions of the national feeling, they all serve in some measure to indicate the tendency of opinion, and the state of the public mind. Feathers as they may be in specific weight, they shew the direction of the current. The circumstance, too, of their unprecedented number, considering

the extensive sale which many of them have found, speaks the depth of the general emotion, and the religious character which, for the most part, that emotion assumed. It is computed that more persons attended Divine worship in the various churches and chapels, throughout the kingdom, on the day of the funeral of our lamented Princess, than are to be found assembled on any Sunday throughout the year. One feeling seemed to pervade the nation; a feeling which claimed, which demanded that the doors of the sanctuary should be thrown open, in order that it might find vent in the actions of piety, and be soothed by the congenial accents of religion. There was no other direction which seemed left to the mind on that occasion, and it took that of solemn meditation as by a sort of necessity. The suspension of all business by the spontaneous act of the nation, closed every other door, but those of the house of God; these stood open, and to what other place could even the most thoughtless resort, but to the refuge of the disconsolate, and the Christian's home? The situation of the preacher was in the highest degree advantageous. He had to 'originate nothing,' 'it was not so much he that spake, as the events which spake for themselves; he only presumed to interpret their language, and to guide the confused emotions of a sorrowful and swollen heart into the channels of piety.' In like manner, it has seemed, from the sale of these publications, that a sermon was the most appropriate, and welcome form in which the subject could be brought home to the feelings; as if the only comment of which the event admitted, was to be supplied by the ministers of religion; as if, under such a calamity, it only remained to inquire of the Lord by the mouth of his prophets. And the various interpretations which have been put upon the language of the voice which has thus spoken in thunder, is another circumstance which renders it interesting to collate these sermons. All have seemed to see the handwriting, but who shall claim to have decyphered the characters? We think that no ordinary responsibility has attached under these circumstances, to those who were entrusted with such an opportunity of striking in with the current of emotion, and by giving a beneficial direction to the thoughts, of turning to a lasting account the transient excitement. Upon them it mainly depended, we might almost say to give effect within the respective spheres of their influence, to this awakening dispensation of the Almighty, and to determine what should be its issue, as regards any beneficial impression upon society at large. It would be sad indeed, if all this emotion were to pass away, and to leave no effect upon the national character; if no moral result were to attend this unusual concentration of the public attention on the solemnities of death and the concerns of eternity. The general cast of these

sermons is such as forbids us to entertain such apprehensions, and we would fain persuade ourselves, that the circulation they have obtained, will go some way towards producing a sum of moral good, which may form the only possible compensation for the political calamity with which we have been visited.

Those preachers acted wisely who confined themselves conscientiously to that view of the melancholy event, which lay distinctly within the compass of their vision, and who abstained from mixing up with the fact they were called upon to improve, any uncertain speculations, which, by distracting the attention, might dissipate the emotion they were employed to heighten. The event itself is so solemn, so purely melancholy and affecting, so sublimely impressive, that there was scarcely occasion, in order to the full lesson being received, to advert either to its moral causes, or to its possible consequences. These are considerations which are at the arbitrary disposal of opinion, and the feelings connected with them, are of too mixed a kind, too indeterminate a nature, to blend with those simpler emotions of grief, and pity, and awe, which have occupied the imagination. We have been much pleased with many of these sermons in this respect, that they exhibit so direct and exclusive an aim at usefulness, and that the preacher has been content, from this motive, to avail himself of the more obvious suggestions of the dispensation, as better suited to his purpose, instead of taking a range of thought more comprehensive, but remote from the sympathies of ordinary persons. Such a view of an event, fraught with possible consequences of so vast importance, is confessedly inadequate; but it required no ordinary hand so to fill up the outline, as not utterly to deface its character.

‘There never was an occasion,’ says Dr. Chalmers, ‘on which a matter of deep political interest was so blended and mixed up with matter of very deep and affecting tenderness. It does not wear the aspect of an affair of politics at all, but an affair of the heart; and the novel exhibition is now offered, of all party-irritations merging into one common and overwhelming sensibility. Oh! how it tends to quiet the agitations of every earthly interest and earthly passion, when Death steps forward and demonstrates the littleness of them all—when he stamps a character of such affecting insignificance on all that we are contending for—when, as if to make known the greatness of his power in the sight of a whole country, he stalks in ghastly triumph over the might and the grandeur of its most august family, and singling out that member of it on whom the dearest hopes and the gayest visions of the people were suspended, he, by one fatal and resistless blow, sends abroad the fame of his victory and his strength, throughout the wide extent of an afflicted nation. He has indeed put a cruel and impressive mockery on all the glories of mortality. A few days ago, all looked so full of life, and promise, and

security—when we read of the bustle of the great preparation—and were told of the skill and the talent that were pressed into the service—and heard of the goodly attendance of the most eminent in the nation—and how officers of state, and the titled dignitaries of the land, were chariotted in splendour to the scene of expectation, as to the joys of an approaching holiday—yes, and we were told too, that the bells of the surrounding villages were all in readiness for the merry peal of gratulation, and that the expectant metropolis of our empire, on tiptoe for the announcement of her future monarch, had her winged couriers of despatch to speed the welcome message to the ears of her citizens, and that from her an embassy of gladness was to travel over all the provinces of the land; and the country, forgetful of all that she had suffered, was at length to offer the spectacle of one wide and rejoicing jubilee. O Death! thou hast indeed chosen the time and the victim, for demonstrating the grim ascendancy of thy power over all the hopes and fortunes of our species! Our blooming Princess, whom fancy had decked with the coronet of these realms, and under whose gentle sway all bade so fair for the good and the peace of our nation, has he placed upon her bier! And, as if to fill up the measure of his triumph, has he laid by her side, that babe, who, but for him, might have been the monarch of a future generation; and he has done that, which by no single achievement he could otherwise have accomplished—he has sent forth over the whole of our land, the gleom of such a bereavement as cannot be replaced by any living descendant of royalty—he has broken the direct succession of the monarchy of England—by one and the same disaster, has he wakened up the public anxieties of the country, and sent a pang as acute as that of the most woeful domestic visitation, into the heart of each of its families.” pp. 7—9.

Politics, the politics of the day, the narrow, sordid, angry spirit of party, had indeed no business to associate themselves with such a subject as the present, and any individual who could so far violate the sanctity of the occasion, as to attempt, by taking advantage of the softened and excited feelings of an audience, to render it subservient to a political purpose, grossly abused his office. A few attempts of this kind were made,—to affix to this general calamity the character of a specific judgement for certain political as well as moral delinquencies. No expedient could have been devised, more adapted completely to neutralize whatever beneficial impression the event might have produced. Upon this subject, the remarks of Mr. Hall are highly deserving of attention.

‘ You will perceive, my brethren, that I have confined my attention, in this discourse, to such reflections as we would wish every individual to indulge, in the contemplation of this great national calamity, without adverting to its aspects, on the political prospects and interests of the country. The discussion of the subject, in that view of it, is equally unsuited to my province, and to my talents. I leave

it to politicians to investigate the effects it is likely to produce on the prosperity of the British Empire; esteeming myself sufficiently happy, if I may be the humble instrument of fixing your attention on subjects best fitted to prepare you for "a kingdom which cannot be moved;" being convinced, as you may infer from my constant practice, that this is neither the place nor the season for political discussion, and that the teachers of religion are called to a nobler occupation, than to subserve the interests of party, or fan the flames of public dissension. In perfect consistence with this observation, permit me to remark, that it appears to me highly presumptuous to attempt to scan the secret purpose of the Deity, in this dispensation, by assigning it to *specific* moral causes. "His ways are in the great deep; his paths past finding out." That it ought to be considered as a signal rebuke and chastisement, designed to bring our sins to remembrance, there is no doubt; but to attempt to specify the particular crimes and delinquencies which have drawn down this visitation, is inconsistent with the modesty which ought to accompany all inquiries into the mysteries of Providence, and especially repugnant to the spirit, which this most solemn and affecting event should inspire. At a time when every creature ought to tremble under the judgments of God, it ill becomes us to indulge in reciprocal recrimination; and when "the whole head is sick, and the whole heart is faint," it is not for the members to usurp the seat of judgment, by hurling mutual accusations and reproaches against each other. Are there not sufficient provocations to be found in all ranks and classes, from the lowest to the highest, to justify and account for these and still greater severities; or is it necessary to look farther for a vindication of the equity of the divine proceeding, than in the open impiety and profaneness, the perjury and injustice, the profanation of the Sabbath, and contempt of sacred things, the profligacy of the lower, and the irreligion and impurity of the higher orders, which, notwithstanding the multitude of splendid exceptions, still form the national character?"

Is there not, however, a tendency to an opposite extreme which is equally to be condemned; a tendency to an undevout indifference to the general dealings of Providence, as if they had no possible or, at least ascertainable reference to the conduct of nations? Because the character of an event, as regards its bearings upon the future, is hidden from us, does it follow that so far as it wears the aspect of a national calamity, it is not to be viewed as an expression of the Divine intentions, and such an expression as looks back upon the past? It is difficult, indeed, to say how far any calamitous event deserves to be viewed as a Divine judgement, which has no *immediate* effect upon the prosperity and interests of the nation so visited. We are sure that such an event as that which we deplore, might, if duly improved, be attended with moral effects of so beneficial a nature, as altogether to change its aspect, and to make it appear an interposition of Divine mercy. 'Should the lamented and

‘untimely end of the Princess,’ remarks Mr. Hall, ‘be the means of giving that religious impulse to the public mind, which shall turn us to righteousness, the benefits she will have conferred upon her country, in both worlds, will more than equal the glories of the most prosperous and extended reign.’ At the same time, its efficiency as a means of producing such an impression, must materially depend on the event being adequately felt in all its genuine importance, as not merely a melancholy and affecting incident, but a great national calamity, which, by whatsoever circumstances it may have been rendered morally necessary, is inflicted upon as a nation, for some specific design. Whether this moral design shall be answered, rests with us, and upon its accomplishment may absolutely depend the political consequences which shall spring from this calamity. It is in the highest degree derogatory to the wisdom of Divine Providence to suppose that so solemn a visitation, attended by such awful pomp of circumstances, one which affects so deeply our national hopes, should not have a further meaning than is conveyed by the language of similar calamities in private life, the ordinary lessons of mortality.

‘The Deity himself adorned *this* victim with his own hands, accumulating upon her all the decorations and ornaments best adapted to render her the object of universal admiration. He permitted her to touch whatever this sublunary scene presents that is most attractive and alluring, but to grasp nothing; and after conducting her to an eminence where she could survey all the glories of the empire as her destined possession closed her eyes in death.’ *Hall’s Sermon.*

But, indeed, the death of the Princess Charlotte, is not merely impressive as an historical event of awful interest, bordering upon sublimity,—involving the extinction of two successive reigns, which promised to carry on so far into the future the fortunes of our country; we need not look beyond the present moment, in order to justify its being represented as an incalculable loss. Even now, her character had begun to diffuse a most benignant lustre on society, and her exalted example was already enlisted on the side of domestic virtue, and piety. She had already commenced in the hearts of the people that reign which promised to bring back the days of romantic loyalty. The sanguine anticipations of a nation with regard to the future sovereign, have often been disappointed, but in this instance they seemed to have a rational basis in the religious character of the illustrious individual, and to rest, not on the vague qualities of a *good-heart*, but upon good principles.

‘O, had our beloved princess lived to wear the crown, from so much as has been developed of her conduct and character, we might reasonably have hoped that her reign would have been generous, mild,

and pacific :—that her throne would have been established in righteousness, wisdom, and beneficence, to a degree beyond what we or our fathers have ever seen !—that profligate characters would have been kept from her presence, and that her royal person, court, and government would have been surrounded and supported by the best worthies of our land, “such as fear God, men of truth, hating covetousness ;”—that her influence and approbation, and the force of her example would have nourished and raised to a high point of excellence, all the personal and domestic virtues in the superior orders of society !—that thus, infidelity, irreligion, and profaneness, would have been discountenanced in the higher ranks much more than now they are, and temperance, chastity, integrity, and purity would have been much more encouraged ;—that her talents, her acquirements, and her character would have been so exercised in forming the minds and guarding the morals of her children, as, under the divine blessing, to have been the means of sending down distinguished mercies to a distant posterity.—And why, O why, has it not been thus ?—“Our iniquities have turned away these things ; and our sins have withholden these good things from us.”—*Dr. Smith’s Sermon.*

Apart from all political contingencies, then, we are justified in classing this affecting catastrophe with some of the most melancholy occurrences in our annals. We think that this is the only view that can be taken of it, that can secure the full and appropriate impression which it is within the design of this providential dispensation, to produce. If this be the case, it is surely reasonable to inquire, with some anxiety, how far it may be intended as a warning of impending evil, or how far the extinction of this great light may ‘resemble the Apocalyptic vial poured into that element, which changes its whole temperature, and is the presage of fearful commotions, of thunders, lightnings, and tempests.’

Mr. Hall’s Sermon is peculiarly and powerfully adapted to produce this adequate impression. It is a most finished production, every way worthy of the signal occasion, and it will give the proper tone to public feeling, by its sublime eloquence and its elevated, affecting piety. The extracts we have already given supersede the necessity of criticism, and indeed upon this we have now no room to enter. In our next Number, it is our intention to proceed to what perhaps our readers may be disposed to remind us is our proper business as Reviewers, the more particular notice of the character of the respective Sermons which have been published on the present occasion.

ART. XI. SELECT LITERARY INFORMATION.

- *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

Mr. Wm. Upcott, of the London Institution, will soon publish, in three octavo volumes, a Bibliographical Account of the principal Works on English Topography.

Dr. Armstrong, of Sunderland, has in the press, a work on Scarlet Fever, Measles, Consumption, &c. and his volume on Typhus Fever is reprinting with considerable additions.

Speedily will be published, in royal 4to, Letters from the Hon. Hor. Walpole to George Montagu, Esq. from the Year 1736 to 1770, now first published from the Originals in the possession of the Editor.

Shortly will be published, Scientific Tables, or the Juvenile Student's Classical Guide to the Sciences.

Dr. Uwina will deliver the introductory lecture to his Spring Course, on the theory and practice of Medicine, on Friday the 30th of January, at seven o'clock in the evening precisely, at his house, No. 1, Thavies Inn, Holborn. The Lectures will be continued at the same hour every Monday, Wednesday, and Friday, until the conclusion of the course, which will be about the end of April.

In the press, (at Glasgow) and speedily will be published, Four Discourses on the Effects of drinking Spirituous and other intoxicating Liquors, with Notes and an Appendix: by James Yates, M. A. This work, the price of which will be very moderate, is designed to serve as a popular and practical treatise, combining powerful persuasives derived from the influence of spirituous liquors upon the morals and the understanding, with an accurate description of their effects upon the bodily frame; in compelling which, the author has availed himself of the opinions and testimonies of Drs. Willan, Lettsom, Heberden, Linnæus, Rush, Trotter, Beddoes, Aikin, and various other writers.

In February next will be published, dedicated by permission to his grace the Duke of Devonshire, Peak Scenery, being the first of a series of excursions in Derbyshire. By E. Rhodes, of Sheffield. This work, which is intended to form one of the most elegant topographical productions of the British press, will be beautifully printed in demy and royal quarto, and will be accompanied with engravings, finely executed by Messrs. W. B. and G. Cooke, from drawings by F. L. Chantrey, A. R. A. by whom they have been presented to the author as a token of friendship, and a mark of his attachment to his native county. Each part will be paged separately, so as to constitute a distinct production; and though, when connected, the whole will form a regular series, the work may be either continued or declined at any period of the publication, at the election of the purchaser. More than one half the copies intended to be printed, being already subscribed for, all future applications are requested to be addressed to the author. Fifty copies only will be published in imperial quarto, with proof impressions, price 3l. each. royal quarto, 1l. 14s. demy quarto, 1l. 4s.

Mr. Donald Mackay has in the press, and will shortly publish in one volume, The Ladies Encyclopædia; being an introduction to those branches of science essential in the education of young females; comprehending Chronology, Ancient History, Geography, Music, Drawing, and Dancing. From the French of Madame de la Mimar-diére, author of Moral Philosophy and Mythology for young ladies, with considerable additions.

In the press, and speedily will be published, in one volume, A Week's Holidays at Home, or the Townly Family; being a collection of original stories for the amusement and instruction of youth, containing also a Morning and

Evening Hymn for every day in the week. By R. H—h.

To be published on the third Saturday in January, 1818, and continued monthly, the first number of a New Periodical Journal, the object of which will be to convey to the public a great variety of new, original, and interesting matter; and, by a methodical arrangement of all inventions in the arts, discoveries in the sciences, and novelties in literature, to enable the reader to keep pace with the progress of human knowledge. To be printed uniformly with the Quarterly Review. The price, by the year, will be 2l. 2s.

In the press, the fourth and last canto of *Childe Harold's Pilgrimage*, with considerable notes, comprising observations upon society, literature, &c. made during his travels and residence abroad. By the right hon. Lord Byron. 8vo.

A View of the State of Europe during the middle ages: By Henry Hallam, Esq. is printing in 2 vols. 4to.

Preparing for publication, the Dramatic Works complete, with the Poems, &c. of the late right hon. Richard Brinsley Sheridan. To which will be prefixed an Essay on the life and genius of the Author. By Thomas Moore, Esq. Author of *Lalla Rookh*. 4 vols. 8vo.

Just ready: *The Narrative of Capt. Tuckey; the Journal of Professor Smith; and miscellaneous observations on a Voyage of Discovery up the river Zaire or Congo in South Africa*. With an Introduction, explanatory of the motives and objects of the expedition; with biographical notices of the unfortunate sufferers. Printed in 4to, uniformly with Park, Barrow, Adams, and Riley's *Travels in Africa*, and accompanied with a chart of the river, several engraved views, numerous wood cuts, and plates of new and interesting objects of natural history.—Published under the direction of John Barrow, Esq. F. R. S.

Also: *Journey through Asia Minor, Armenia, and Koordistan*. By John Macdonald Kenneir, Esq. 8vo.

In the press, *A System of Mechanical Philosophy*, by the late John Robison, LL. D. Professor of Natural Philosophy in the University of Edinburgh. With notes and illustrations, comprising the most recent discoveries in the physical sciences. By David Brewster, LL. D. F. R. S. E. In 4 vols. 8vo. with numerous plates.

In the press, *The Plays and Poems of James Shirley*, now first collected and chronologically arranged, and the text carefully collated and restored. With occasional notes, and a biographical and critical essay. By William Gifford, Esq. Printed uniformly with Massinger and Ben Jonson. 6 vols. 8vo.

In the press, a copious Greek Grammar. By Augustus Matthiæ, Doctor in Philosophy, Director of the Gymnasium, and Librarian of the Ducal Library at Altenburg; translated into English, from the German, by the late Rev. L. V. Blomfield, M. A. Fellow of Emanuel College, Cambridge. 2 vols. 8vo.

In the press, *Delineations of the celebrated city of Pompeii*; consisting of forty picturesque views, from drawings made in the year 1817. By Major Cockburn. The plates are etched by Pinelli, of Rome, and will be finished by W. B. Cooke. Printed uniformly with Stuart's *Athens*, in folio.

In the press, the Comedies of Aristophanes. Translated from the Greek, with numerous illustrative notes. By Thomas Mitchell, A.M., late Fellow of Sidney-Sussex College, Cambridge. 3 vols. 8vo.

A Picturesque Tour of Italy, in illustration of, and with references to, the text of Addison, Moore, Rustace, and Forsyth: From drawings taken on the spot during the years 1816, 1817. By James Hakewill Arch. Engraved by G. Cooke, Pye, Scott, Milton, Hollis, Landseer, Fittler, Middelmann, Moses, &c. imperial 4to.—The work will be completed in about fifteen parts, the first of which will be published on the first of February.

In the press, and speedily will be published, *Strictures on Dr. Chalmers's Discourses on Astronomy*, shewing his astronomical and theological views irreconcilable to each other; and, that in his attempt to harmonize the doctrine of Scripture and Astronomy, instead of silencing the infidel, he has given fresh ground for cavil. By John Overton.

The History and Antiquities of the Cathedral of Winchester, by Mr. Britton, with 30 engravings, is just published. It comprises an original investigation into the early establishment and progress of Christianity, in the South Western part of the Island, i. e. among the West Saxons; an essay on the origin and architectural styles of the present cathedral; and a descrip-

tion of that edifice. An account of its various and splendid monuments; biographical anecdotes of the Bishops, &c. with ample graphic illustrations of the architecture and sculpture of the Church. The latter are chiefly engraved by J. and H. Le Keux, from drawings by Edward Blore. The volume is dedicated by permission to the late Princess Charlotte, whose character and loss, are noticed in the Preface. In its historical and architectural relations, the Cathedral of Winchester, presents more attraction than any other edifice in England; and the author has taken much pains to elucidate the one, and illustrate the other.

Mr. Britton's first Number of illustrations of York Cathedral, is also published, with six engravings, by the two Le Keux's, Scott, &c. from drawings by Mackenzie and Blore.

In the press, and will be published early in January 1818, the third edition, with additions, 12mo. 3s. 6d. bds. of the Pleasures of Religion; in Letters from Joseph Felton to his son Charles.

In a few days may be expected, the second edition of Dr. Ryland's Memoir of the late Rev. A. Fuller. This edition

has undergone a thorough revision, and has received many additions. It is not an abridgement, as has been announced, but is printed in a smaller type, in order to reduce the price.

In the press, the second edition of the Rev. Robert Hall's Funeral Sermon for the Princess Charlotte.

We are glad to find that the suggestion in our November Number, relative to the propriety of celebrating the Third Centenary of the Reformation, by public addresses suitable to the remembrance of so glorious a deliverance, appears not to have been thrown away. The Protestant Union Society have issued a circular recommendation on the subject, in which notice is taken that John Wiclif (the Morning Star of the Reformation) died on the 31st of December 1317, and the succeeding Sunday (Jan. 4.) presents, it is therefore conceived, a favourable occasion for improving that important event. This suggestion, several of the Clergy and Dissenting Ministers have intimated their intention of complying with, and we earnestly hope that the call will be generally obeyed throughout the country.

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Shakspeare and his Times, including the Biography of the Poet; Criticism on his Genius and Writings; a Disquisition on the Object of his Sonnets; a new Chronology of his Plays; and a History of the Manners, Customs, and Amusements, Superstitions, Poetry, and Elegant Literature of his Age. By Nathan Drake, M.D. Author of Literary Hours, and of Essays on Periodical Literature. With a portrait, engraved from a cast made by Mr. G. Bullock, from the monumental bust at Stratford upon Avon. 2 vols. 4to. 5l. 5s. bds.

* * A few copies on royal paper, for the purpose of illustration, may be had, price 7l. 7s.

EDUCATION.

A Companion to the Globes, comprising an astronomical introduction, the various problems that may be performed by the Globes, preceded by the subjects to which they refer, and accompanied by numerous examples, re-

capitulatory exercises, &c. calculated to convey a complete knowledge of the use of the Globes, and of the principles on which the science is founded. By a private Teacher. 12mo. 4s. 6d.

Likewise, a Key to the above. 2s.

Galignani's Grammar and Exercises, in twenty-four lectures on the Italian Language, third edition, with numerous additions and improvements. By A. Montucci, LL.D. 8vo. 8s. bds.

Italian Extracts, being an extensive selection from the best classic and modern Italian authors, intended as a supplement to the above Grammar and Exercises. By A. Montucci, LL.D. second edition, 8vo. 9s. bds.

A Greek Primer. By A. Dickenson, containing the various inflections of nouns, participles, and verbs, with numerous vocabularies, and an appendix of verbs, simple and compound, conjugated in full. 3s. 6d. bound.

Remarks on a course of Education, designed to prepare the youthful mind for a career of honour, patriotism, and

philanthropy. By Thomas Myers, A.M. of the Royal Military Academy. Author of a Compendious System of Modern Geography, 1s. 6d.

GEOLOGY.

An Introduction to the Study of Geology; with occasional remarks on the Truth of the Mosaic Account of the Creation and the Deluge. By Joseph Sutcliffe, M.A. Author of a Grammar of the English Language, and Guide to Composition, &c. 8vo. 1s. 6d.

MEDICINE, &c.

Physiological Lectures; exhibiting a general View of Mr. Hunter's Physiology, and of his Researches in Comparative Anatomy, delivered before the Royal College of Physicians, in the year 1817. By John Abernethy, F.R.S. &c. Surgeon to St. Bartholomew and Christ's Hospitals. 8vo. 8s.

A Narrative of the Case of Miss Margaret M'Avoy; with an Account of some optical Experiments connected with it. By Thomas Renwick, M.D. Physician to the Liverpool Infirmary. 4to. 10s. 6d. bds.

A Critical Enquiry into the Nature and Treatment of the Case of her Royal Highness the Princess Charlotte of Wales, and her Infant Son, with the probable causes of their deaths and subsequent appearances, founded on authentic facts. The whole fully discussed and illustrated by comparative practice, pointing out the means of preventing such unfortunate terminations of labour in future. Respectfully dedicated to the Imperial Parliament of the United Kingdom of Great Britain. By Rees Price, Member of the Royal College of Surgeons, London.

Leigh's New Picture of London; or a View of the Political, Religious, Medical, Literary, Municipal, Commercial, and Moral State of the British Metropolis. Presenting a brief and luminous Guide to the Stranger, on all subjects connected with general Information, Business, or Amusement. With upward of 100 Views, Plan, &c. 9s. neatly bound.

Book-Keeping by Single Entry; containing the most approved and simple method of keeping a Tradesman's Accounts; with a copious Collection of Practical Examples; at once serving to facilitate a ready Calculation in Business, and exemplify the practice of

Book-keeping: intended as a Supplement to Walkinghame's Arithmetic; by the Editor of that popular Work. 12mo. 1s.

The Naturalist's Journal. By the Hon. Daines Barrington. In oblong 4to. 5s. sewed.

Anecdotes respecting Cranbourne Chase, with a very concise account of it; together with the Amusements afforded our Ancestors in the days of yore. By William Chafin, Clerk. 8vo. 4s.

Mandeville; a Tale of the Seventeenth Century in England. By William Godwin. 3 vols. 12mo. 1l. 1s. bds.

A Sketch of Modern Bankruptcy, comprehended in two petitions to Parliament, presented by the late Mr. Horner, July 1814, and Mr. Lockhart, July 1817; with the representation in characters of a petition to the Court of Chancery, and other matter, referred to in the petition presented by Mr. Lockhart; similar petitions having been presented at those periods to the House of Lords, by the late Earl Stanhope, and Lord Eldon, Lord High Chancellor of Great Britain. And an apology for this publication in a prefatory appeal to the good sense, justice, and humanity (national characteristics,) of British Merchants. By Edmund Townsend, formerly merchant of Chepstow and Dublin; Author of several Tracts, on the Abuses of the Bankrupt Laws. 3s.

ORNITHOLOGY.

A Synoptical Catalogue of British Birds; intended to identify the Species mentioned by different Names in several Catalogues already extant. Forming a Book of Reference to Observations in British Ornithology. By Thomas Forster, F.L.S. Corresp. Memb. Acad. Nat. Sciences at Philadelphia, &c. &c. 3s.

PHILOLOGY.

Principia Hebraica, comprising a Grammatical Analysis of 564 verses from the Hebrew Psalms, with a Grammar. 15s.

An Introduction to the Study of German Grammar; with practical exercises. By Peter Edmund Laurant, Member of the University at Paris, and Teacher of the Modern Languages in Oxford, 12mo. 5s.

POETRY.

The Hours; a Poem, in Four Idylls.

By Henry Hudson, Esq. foolscap 8vo. 7s. boards.

Psyche, or the Soul: a Poem, in Seven Cantos. By John Brown, Esq.

POLITICAL ECONOMY.

Observations on the Impolicy of permitting the Exportation of British Wool, and of preventing the free importation of Foreign Wool. By John Maitland, Esq. M. P. 8vo. 4s.

THEOLOGY.

God is Love the most Pure, My Prayer, and My Contemplation: freely translated from the Original of M. D'Eckbarthausen, with suitable Alterations and Additions; and including a Companion to the Altar. By Johnson Grant, M. A. Minister of Kentish-town Chapel. 12mo. 2s. 6d.

The Unitarian Refuted, or the Divinity of Christ and the Doctrine of the Holy Trinity plainly proved from copious Texts of Scripture, accompanied with Notes selected from the New Family Bible. By the Rev. G. A. Baker, M. A. 8vo. 5s. boards.

The Bible, not the Bible Society; being an Attempt to point out that Mode of Disseminating the Scriptures, which would most effectually conduce to the Security of the Established Church, and the Peace of the United Kingdom. By the Rev. W. Phelan, Fellow of Trinity College. 8vo. 4s.

A Review of the Life of David, king of Israel: adopted, by a division into chapters, and the interspersions of serious reflections, for reading in families and schools; and designed to counteract the aspersions which certain writers have recently cast upon the character of that prince. 12mo. 5s.

A series of Discourses recommending and enforcing steadfastness in the Christian Religion. By W. Pendered, 8vo. 5s.

SERMONS

On the occasion of the death of Her Royal Highness the Princess Charlotte. (Continued from the Dec. Number.)

A Sermon occasioned by the lamented death of the Princess Charlotte Augusta. Preached at Bishops Stortford, Nov. 19. By William Chaplain, Protestant Dissenting Minister in that town. 1s.

The Frailty of human Life illustrated; and the providential agency of God improved; in two Sermons delivered at Walworth. By George Clayton, 2s.

Two Discourses, Preached at Kettering on the 9th and 10th of Nov. By Thomas N. Toller. 2s.

The Vanity of Human Expectations. A Tribute of respect to the beloved memory of the Princess Charlotte. By John Evans, A. M. 1s. 6d.

A Sermon preached at Wallingford, Berks. By William Harris. 1s. 6d.

The Pillar of Rachael's Grave: the substance of Two Sermons. By Robert Philip.

Death invading the Palace. By the Rev. Isaac Purkis. 1s.

A Sermon preached at Blackburn. By Joseph Fletcher, M. A. 1s.

The Transitory Glory of the World, &c. Preached at Mill Hill Chapel, Leeds. By the Rev. Thomas Jarvis. 2s.

The Disappointment of Human Hopes. By John Kentish, Birmingham. 1s.

A Sermon, preached at Cheltenham. By Thomas Snow, Seceder from the National Religious Establishment. 1s.

A Funeral Sermon, preached before the Unitarian Church, Hackney. By Robert Aspland, Minister of the Church. 1s. 6d.

A Sermon, preached at the Meeting House, in Monkwell-street. By James Lindsay, D. D. 1s. 6d.

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